

THE EXPOSITORY TIMES

Notes of Recent Exposition

SIGNS are not wanting that a renewed interest is being taken in the historical character of the Gospels. What is the relation between faith and history? This question has been thrown into relief by Rudolf Bultmann's demand that the Gospel tradition must be demythologized and the absorbing interest taken in Existentialism. As is well known his kerygmatic theology is presented in such a way that the foundation of the *kerygma* itself in the figure and story of the historical Jesus is overshadowed and left out of account as having no theological interest. As Bultmann himself has said, 'Christ, the crucified and risen, meets us in the world of preaching and nowhere else. It would be an error if we were here to ask what was the historical origin of the message, as if this origin could justify its legitimacy.' He does not deny the close relationship of the Easter *kerygma* to the earthly and crucified Jesus, but for him this is a general and abstract statement. There is no concrete continuity in his theology between the historical Jesus and the apostolic preaching. All this is well known to us and it has reached a fresh urgency in the support to Bultmann's view given by Gogarten in his book, 'Entmythologisierung und Kirche', in which the historical element is wanting.

Many readers must have felt that the problem could not be left where it was, and for this reason one must welcome a short but important work by Professor Paul ALTHAUS just published, *The So-Called Kerygma and the Historical Jesus*.¹ In this book ALTHAUS contests the anti-historical element in the views of Bultmann and Gogarten, but he does more than this. He examines Luther's view of the Word of God and faith, the problem of certainty in historical knowledge, and Bultmann's existential Christology.

Professor ALTHAUS's submissions are well-balanced. He admits that Bultmann's point of

¹ Translated by David Cairns (Oliver & Boyd; 6d. net).

view is understandable as a repudiation of the Life-of-Jesus literature of the nineteenth century, with its psychological interests and its attempt to write the Life of Jesus pragmatically as a biography. But having said this, he declares that, taken out of this context, his claim that we can to-day know practically nothing of the life and personality of Jesus is 'an intolerable exaggeration'. He claims that the fundamental features of the outlook of Jesus have been preserved through every layer of the tradition; 'His humility under God, and, inseparably conjoined with it, His claim to divinely given authority and His exercise of it; His dedication to the purposes of the Father, and in the same breath His dedication to the service of man; the radical seriousness of His challenge; His verdicts, His judgments of men's hearts—and His limitless and unconditioned forgiveness of the guilty; His turning towards the needy, the poor, the sinners: His certainty that God's hour for them had struck.' 'It is these', he says, 'which make Him everywhere recognisable.' 'The decisive characteristics of the outlook and words of Jesus make themselves felt even in the secondary traditional material, for example, in the Gospel of John. . . . Jesus and His character have left their stamp deeply on the secondary, even on the legendary material.' ALTHAUS contends that the genuine historicity of the picture of Jesus forces itself upon every one who lives with the picture of the Gospels. 'It is not necessary to be a scholar to get this impression. It is pre-scientific. The "layman" is not here dependent on the authority of the theologian. Rather it is true to say that even the theologian, the theological historian, can only bear witness to this impression and express it.' Trenchant, yet restrained, this judgment is weighty and forceful.

Professor ALTHAUS will not abate his conviction that reason has its legitimate place in the decision regarding the historical reality of Jesus. He says, 'It is not only the experience of God and His salvation in the person of Jesus which makes us

certain of His historical reality, but " reason " itself, if we understand it as openness for reality and as the power to distinguish it from a picture of fantasy'. ' Our opinion is, that our " Yes " to the message about Jesus Christ includes a rational judgment, that is an impression of such reality in the figure and essential characteristics of the story of Jesus as is beyond the power of invention. And this is a judgment which is possible even for the unbeliever, and which, as experience shows, he is constantly making, consciously or unconsciously.' He agrees with G. Bornkamm in his new book on Jesus (*Jesus von Nazareth*) who distinguishes between the two judgments and the two certainties and does not regard either of them as given along with the other. ' He speaks ', ALTHAUS writes, ' of an " immediate authority " with which the historical figure of the historical Jesus imposes itself upon us, independent of all " believing comprehension and interpretation ". In fact neither can faith in the salvation event itself decide the question of historicity, nor on the other hand can historical confidence as such give us the knowledge of faith.'

Readers of Mr. Alasdair C. MACINTYRE's books and articles must often have hoped that he would give us a book of philosophical theology which, written from within the dominant school of British philosophy, would help us to see that the conclusions of the analytical philosophers are not wholly negative nor necessarily opposed to Christian faith.

Mr. MACINTYRE will not wish us to think that his brief book, *Difficulties in Christian Belief*,¹ is the major work to which we look forward, but he has both whetted our appetite and served a useful purpose.

Starting from a different point, and proceeding by a different route toward a different goal, MACINTYRE like Kant gets rid of proof to make room for faith. It is not, however, to a Kantian type of ' faith ', nor to a Schleiermachian ' feeling ', nor to the kind of ' inner light ' which (as he reminds us) Chesterton described as ' the worst kind of lighting ' that he points us. This book ends where Christian philosophical inquiry should end ; it ends where critical and attentive study of the Bible and personal trust in Jesus Christ begin.

Mr. MACINTYRE starts with the problems which form the philosophizing of ordinary people, problems about the existence of God and the facts of

¹ S.C.M. ; 8s. 6d. net.

suffering and evil, about immortality, freedom and morality. His purpose is made clear. He seeks to encourage neither those who would forcibly silence questioning nor those who provide glib but false answers. Rather, he attempts to show that ' we can see enough of a way through these problems to treat them as difficulties, difficulties which the intelligent Christian has a duty to consider honestly but which equally are no occasion for unbelief '.

His treatment of the historical ' proofs ' is admirable, as also is his fresh approach to discussion of the problem of evil. The limits set by this small volume are most evident in his pages about miracle and immortality, but on these subjects, as on the theme of religious experience, he has much to say which is arresting. It would be easy to criticize details, but the value of this book is that it stimulates the reader to do his own thinking.

The author suggests that he has only succeeded in revealing the multitude of problems. This is no useless result, for, too often to-day, intelligent people are encouraged to by-pass intellectual difficulties. The peace of mind thus found is spurious and insecure. But MACINTYRE underestimates his own work. In a day when many people imagine that ' the philosophers ' have made Christian belief impossible, when a fashion of atheism is current amongst sixth-formers and when thoughtful young people are subject to the wrong kind of ' religious ' pressures we may be grateful for this small book.

Two of the author's closing comments may be repeated : ' Because there comes a point at which . . . argument must cease, it does not follow that there is nothing more to say '. ' Where the Christian community is incapable of producing lives such as those of the saints, the premises from which it argues will appear rootless and arbitrary.'

A very different contribution to the philosophy of religion is provided by Dr. Peter MUNZ's *Problems of Religious Knowledge*.² This author views the task of philosophy of religion as ' a justification of religious knowledge ', and he holds that all who take their religion seriously need such a philosophy. He sets out, therefore, on an ambitious journey, and none can doubt the skill and learning with which he pursues it.

We are offered something very different from an analysis of what we mean by ' knowing '. We

² S.C.M. ; 25s. net.

are called away from propositional statements to symbols, symbols which are said to be 'pregnant with meaning' because they 'mean a feeling-state'. It is only (Dr. MUNZ holds) as symbol pictures 'once more become part of the world we are living in' that argument about religion and assent to religious knowledge become possible.

Theology is a theory about the symbol picture, just as physical science is a theory about Nature; theology's subject matter is not the supernatural. Dr. MUNZ is, therefore, not surprisingly opposed to dogma, by which he apparently means the giving to a doctrine some further basis than its foundation upon our 'direct trust to the symbols'. 'Our faith', he writes, 'is concerned with the symbolisation of our feeling-states; it is concerned with what we see and hear; with what we see *sub specie essentiae*.' Such questions as 'whether the symbol exhibits one god or many' 'must always remain open'.

One point about the symbols, however, Dr. MUNZ does not allow to remain open, and this is for him

the decisive point. The ultimate aim of theological thinking is to interpret the religious symbol in terms of the concept of eternity. Dr. MUNZ finds that symbols divide into three types when examined from this point of view: those which involve the concept of eternity as (1) unending time, (2) the timelessness of ideas and truths, (3) the timelessness of some (if not all) existences and existing persons. This last concept leads to what he describes as the religious theory of transfiguration. Dr. MUNZ then seeks to show how a theology may be contrived which can worthily be called 'a theology of transfiguration'. He holds that this alone has 'a therapeutic value'; it is the function of the theologian to be a therapist.

There is much that is interesting and suggestive in this book. The serious purpose of the writer cannot be questioned; all who are interested in symbols, myths, and rituals will find this book interesting. Whether it shows us the way by which 'religious knowledge' may be 'justified' is another question.

The Copper Scroll from Qumran

BY PROFESSOR D. DR. J. JEREMIAS, D.D., GOETTINGEN

ON 20th March 1952 in Cave 3 north of Qumran there was discovered one of the most remarkable objects which the caves in the cliff face on the north-west shore of the Dead Sea have presented to us in the last fifteen years: two copper scrolls which together had the considerable length of 2.4 metres and a height of 0.3 metres. The noteworthy feature was that a text had been hammered on these scrolls. Unfortunately it could not be read because with the passage of centuries the copper had become fully oxidized and hence brittle, so that the scrolls would have broken in pieces if they had simply been unrolled. Engraved copper scrolls! All the other texts from Qumran were written on leather rolls, the usual writing material, with only a small number on papyrus. There must have been a special reason for the choice of copper. Could the motive have been the use which was to be made of the scrolls? Did they perhaps form a wall inscription in the meeting room of the monastery in order to keep an important text perpetually before the eyes of the community? Or was the choice of copper as the writing material made because the text was regarded as so important that it ought to be

preserved against any possibility of destruction? This second hypothesis turned out to be the correct one.

In 1953 Professor K. G. Kuhn of Heidelberg succeeded in deciphering about a hundred letters which were visible in reverse on the outside of the rolled up scrolls. He noticed first of all that numbers and numerical signs were often repeated; then he was able repeatedly to decipher the expression, 'dig so many cubits deep', and finally to establish the naming of localities. Although no one line of text was completely at his disposal, Kuhn was able to ascertain that the copper scrolls contained a list of hiding places for objects of great value.

This conclusion was confirmed when the scrolls were eventually unrolled without damage. After careful chemical analysis this was done in the winter of 1955 in the Manchester College of Technology by cutting the scrolls into twenty-three pieces. In the following years the editor, J. T. Milik of Jerusalem, was able to prepare an edition of the text. Quite recently, in December 1959, the eagerly awaited publication of the text has at last appeared in a French translation by

J. T. Milik (in the *Revue Biblique*, lxvi. [1959] 321-357). It is now possible for the first time to form a picture of the contents of the copper scrolls—or rather of the one copper scroll, since both scrolls belong together and form a continuous text.

The scroll begins with the sentence: 'In Chorebbe, situated in the Valley of Achor, under the steps leading to the east, dig 40 cubits (20 metres) deep: a vessel full of silver with a total weight of 17 talents'. It continues in the same manner. A fairy-tale world is unfolded: sixty-four hiding places are enumerated, and each of them conceals new treasures—gold and silver in coins and bars, spices and perfumes, costly vases, pitchers and basins—of a total value which runs well into millions, or rather, when the higher purchasing value of the precious metals two thousand years ago is taken into account, which could not be far from the billion mark.

What are we to make of this remarkable treasure list? Could it represent the possessions of the Essenes who, as we know, have practised a communism of goods and required new members to give up their possessions to the community? The amount of treasure is too great for this. Or does it refer to the famed enormous treasures of the Temple at Jerusalem which may have been handed over for protection to the Essenes, who had a reputation for reliability, before the encircling of Jerusalem by the Roman troops in the year 70? But in that case some one of the treasures must have been stumbled upon somewhere or other in the many excavations which have taken place in Palestine. Or—even this possibility has been discussed—could we have the fantasy of a sick mind before us? The most probable explanation is a fourth assumption: Jewish folklore from the New Testament period is involved. Hidden treasures are a favourite theme of Oriental legend even to the present day. We know how powerfully the allegedly hidden Ark of the Covenant and the mythical treasures of the Temple of Solomon occupied the imagination at that time. There is every probability that we have before us here the deposit of popular legends which revolved round this theme.

Thus the new discovery is not likely to have anything to do with the hopes of modern treasure seekers. It is rather to be feared that it could have negative consequences for scientific work in Palestine. At all times the natives have regarded the excavations in the Holy Land with suspicion. They find it scarcely credible that such great expenditure is made simply to uncover old walls and to find potsherds. Secretly, they suspect, treasures are being brought to light and carried away. The possibility must unfortunately be

reckoned with that such suspicions will receive fresh nourishment from the copper scroll from Qumran.

The practical significance of the discovery for research does not lie in references to hidden treasures but in a quite different direction. It is important, as we have already observed, that we are given a glimpse into the popular imagination of that time. Still more important is another point, namely, the geographical information given by the list. This will be demonstrated in conclusion with an example.

In Jn 5² we hear of the Pool of Bethesda in Jerusalem 'with five porches'. It is certainly not long ago that this information given in the Gospel of John aroused the greatest scepticism, principally on two grounds: no trace of this pool had been found anywhere, and no mention of Bethesda was found anywhere in literary sources apart from the New Testament. In recent decades, however, excavations have cleared the first cause of hesitation out of the way. Out of the rubble of centuries Bethesda has again come to light—a vast double pool of over five thousand square metres north of the Temple court. This double pool actually had five porches, as stated in Jn 5². They did not form a pentagon, but four porches surrounded the whole site while the fifth stood on a stretch of rock 6.5 metres wide which separated the two pools. It was in this fifth porch between the two pools that the sick who were awaiting healing lay (See my booklet, *Die Wiederentdeckung von Bethesda* [Goettingen, 1949]). The present-day visitor to Jerusalem finds in Bethesda one of the most impressive of recent archaeological discoveries. If the archaeological obstacle which was brought against the reliability of Jn 5² has thus been removed by the evidence, the second, literary obstacle, has also now been contradicted by the copper scroll from Qumran. The fifty-seventh of the sixty-four hiding places is described as follows: 'Close by, in *Beth Eschdathajin*, in the pool, at the point where the entrance to *jemumith* is: a vase with scents and a vase with perfumes'. *Beth Eschdathajin* is a dual form of Bethesda, which (in agreement with the finding of archaeology) gives the information that the site of Bethesda comprised two pools. And *jemumith* is a diminutive form of the word *jam*, i.e. sea, thus meaning 'the small sea, the smaller of the two pools'. Precisely here, in and around Bethesda, is the greatest hoard of treasure hidden according to the list (hiding places fifty-seven to sixty).

Bethesda on the copper scroll from Qumran! The copper scroll a witness to the reliability of a wrongly suspected piece of topographical information in the Fourth Gospel—what a notable result from the publication of a notable discovery!

Modern Issues in Biblical Studies

The Gains of Form Criticism in Old Testament Studies

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It was a stroke of singularly good fortune for modern Biblical scholarship that the foremost exponent of form-critical studies should have been a scholar with the diversity of gifts and vast erudition of Hermann Gunkel. His was a many-faceted genius. He was able as no other before or after him to combine into a creative synthesis the various disciplines essential to responsible form-critical investigation. Heir to more than a generation of intense historico-critical research classically exemplified in the Wellhausen school, he succeeded in pressing the frontiers of Biblical studies into new regions, without, however, forfeiting the substantial achievements of his predecessors. Already in his early career, he became deeply interested in the interior life of the ancient Hebrew; he sought to penetrate into the mind and heart of the Biblical narrators, to identify himself with their manner of thinking and feeling, and to share in the imaginative world of which they were a part. He was able to portray in extraordinarily vivid fashion, sometimes in homely phrase or colloquial speech in the manner of Luther, the folk attitudes and ways of speaking of ancient Israel. Another concern of Gunkel's early years was to explore the spacious field of the history of religions, and throughout his life he continued to avail himself of the resources of the comparative literatures and cultures of the ancient Near East. In 1895 he published his influential *Schöpfung und Chaos in Urzeit und Endzeit*, a study which stood him in good stead in his pre-occupation with ancient mythology and guarded him from some of the excesses of those who followed him. But among the forces which exerted a more direct influence upon his form-critical approach (*Gattungsforschung*), the literary and cultural studies of J. G. Herder have a clear pre-eminence. Herder, indeed, paved the way to this approach not only by his many felicitous stylistic and rhetorical observations, but also by his recognition of the forms and patterns in Hebrew literary compositions. To a scholar of Gunkel's aesthetic cast of mind, Herder's literary insights and moving appreciation of the whole Oriental world of thought and feeling came like a rush of fresh wind from the North. *The Spirit of Hebrew Poetry* and other works opened for him new vistas of understanding. What makes Gunkel's work so significant and compelling, then, is the way in which historical

criticism, psychological insight, knowledge of Near Eastern culture and literature, and literary appreciation are made to serve one another and are brought into creative relationship.

Gunkel was concerned with writing a literary history of the Old Testament. He saw that historical criticism could not provide the proper approach to this undertaking because the biographical data of the Biblical writers are too scant and the datings of individual literary units too insecure. He therefore proposed that the task of the literary historian was first of all to identify the various literary types (*Gattungen*) represented in the Old Testament, then to describe the formal characteristics of each type, to delineate its style, to articulate its modes of composition and rhetoric, and, not least of all, to trace its history back to the pre-literary stage. Gunkel saw that convention and custom determine to a considerable degree the fashioning, structure, and terminology of the various types; thus he was intent upon collecting as many examples of each type as possible, both within the literature of the Old Testament and in the related literatures of the ancient Near East. He perceived that much of the 'literature' of the Old Testament was originally spoken, that its provenance was oral rather than written. He sought therefore to do justice to the *speaking* manner and style of the 'literary' types.

But intimately related to the identification of the *Gattungen* was the search for the situation in daily communal life in which the *Gattung* had its living context. Songs of triumph were sung at the return of the conquering hero, dirges intoned at the bier of the dead, instructions recited by the priest in the sanctuary, royal hymns chanted in the court, prophetic oracles proclaimed in the market place, judicial encounters engaged in at the city gate, and liturgies rehearsed in the Temple's precincts. After the establishment of the *Gattung*, with a determination of the formal laws governing its composition, and the *Sitz im Leben*, with the discovery of the concrete situation in which the words were spoken, Gunkel adduced parallels from other parts of the Old Testament and the Near Eastern literatures. It is significant in the light of later study to observe how much he was aware of the influences from Canaan as well as of Egypt and Mesopotamia. In the volume on *The Oriental Literatures* in the *Kultur der Gegenwart*

series Gunkel has given us a sketch of what he conceives to be a proper literary history of Israel. But the two great monuments to the form-critical approach are his epoch-making commentary on the Book of Genesis [1901] and his equally notable commentary on the Book of Psalms. The first volume, *Einleitung in die Psalmen* [1933], comprises four hundred and fifty-eight closely-packed pages and is a superb exhibit of meticulous and detailed analysis of the formal features of each literary type.

When one considers the enormous influence on the form-critical approach upon Continental scholarship it is surprising that its impact upon American and English Biblical study has been relatively slight. In R. H. Pfeiffer's *Introduction to the Old Testament* [1941] only a few pages at the beginning are given to the subject; by contrast O. Eissfeldt in his *Einleitung in das Alte Testament* [1934, 1956] devotes a substantial section to the various *Gattungen* and in the analyses of the individual books is always careful to call attention to their presence. Similarly, the first volume of Aage Bentzen's *Introduction to the Old Testament* [1948] is almost entirely devoted to the forms of Hebrew literature. A work of particular attractiveness, one which Gunkel would no doubt have approved, is Johannes Hempel's *Die althebräische Literatur und ihr hellenistisch-jüdisches Nachleben* [1934], a history of Israel's literature, with many judicious literary reflections and many references to the cultural and social setting of the literary units. The salutary effects of the form-critical method are reflected most illuminatingly, however, in the commentaries. Entirely aside from the important contributions of the method to our understanding of the text, it has in many instances succeeded in infusing vitality and contemporaneity into the passage under discussion. The best illustration of a fascinating and exciting commentary is Gunkel's interpretation of the Book of Genesis; H. Gressmann's *Mose und seine Zeit*, despite many precarious critical judgments, bears the same stamp of vitality and creativity. The whole series in the Göttingen Bible, *Die Schriften des Alten Testaments*, is written from the form-critical point of view under the general supervision of Gunkel, Gressmann, Hans Schmidt, and others. Later series of commentaries make good use of form-critical methodology. One thinks of *Das alte Testament Deutsch* or the *Handbuch zum alten Testament* or the new series in the *Biblischer Kommentar*. Many monographs have been devoted to the study of special *Gattungen* or literary forms. W. Baumgartner has written on the laments of Jeremiah,¹ H. Jahnow on the dirge,² Begrich on

¹ *Die Klagegedichte des Jeremia* [1917].

² *Das hebräische Leichenlied im Rahmen der Völkerdichtung* [1923].

the priestly oracle of salvation,³ E. Balla on the invectives and threats of Amos,⁴ J. Lindblom on the literary forms in Micah, Hosea, and other books.⁵ J. Begrich⁶ and L. Kohler⁷ have examined the various literary forms in Second Isaiah, the former stressing particularly the oracle of salvation, the latter the *Botenspruch*, a literary form, incidentally, which requires further study since there is abundant evidence to show that the style of the herald's message has left its stamp not only on some of our earliest literary types but also on the oracles of the prophets.⁸

Form Criticism has also given rise to a very large number of special studies of individual literary units. This is not surprising since Gunkel's approach was in large measure a reaction to the historicocritical tendency to deal with blocs of material without any reference to the literary forms contained in them. An excellent illustration is the effect Form Criticism has had upon our understanding of the Priestly material in the second half of the Book of Joshua. A. Alt, M. Noth, and others have subjected the various pericopes to intense scrutiny, especially the boundary lists, with the results that they now require not merely fresh dating but a new historical and social context.⁹ In this connexion it is worth observing that Form Criticism has tended all along the line to allocate the Biblical materials to much earlier dates than were assigned to them by the historical critics. The early chapters of Joshua have also been studied in the light of Form Criticism, especially by Alt and Noth.¹⁰ Paul Humbert has written an illuminating article on 'La Relation de Genèse 1 et du Psalme 104 avec la liturgie du Nouvel-An israélite' and associates the Biblical passages with the celebration of the enthronement festival.¹¹ Whether the latter con-

³ 'Das priesterliche Heilsorakel', in *ZAW*, lli. [1934] 81-92.

⁴ *Die Droh- und Scheltworte des Amos* [1926].

⁵ *Die literarische Gattung der prophetischen Literatur* [1924]; *Hosea literarisch untersucht* [1927]; *Micha literarisch untersucht* [1929].

⁶ *Studien zu Deuterojesaja* [1938].

⁷ *Deuterojesaja* (Jesaja 40-55) *stilkritisch untersucht* [1923].

⁸ Martin Noth, 'History and the Word of God in the Old Testament', in *BJRL*, xxxii. [1950] 194-206.

⁹ A. Alt, 'Judas Gaua unter Josia', in *PJB* [1925], 100-116; 'Das System der Stammesgrenzen im Buche Josua' in *Sellin-Festschrift* [1927], 13-24. M. Noth, in *Josua* in *HAT* [1938].

¹⁰ 'Josua', in *Werden und Wesen des Alten Testaments*, ed. by Paul Volz, Friedrich Stummer, and Johannes Hempel [1936], 13-29. See also Noth's commentary on Joshua.

¹¹ *Revue d'Histoire et de Philosophie religieuse* [1935], 1-27.

tention is correct or not, the liturgical features of the texts put them in an entirely new light.

One of the areas in which the form-critical methodology has produced important results is Hebrew law. Most significant here is Alt's monograph on the origins of Israelite law in which he recognized two major types, the one *casuistic* which is to be compared with similar ancient Near Eastern legal formulations, the other apodictic which he believed to be peculiarly Israelite with its *Thou shalt* or *Thou shalt not*, as in the Elohistic decalogue of Ex 20.¹ Alt assigned these legal formulations to their cultic contexts. Martin Noth has written extensively on Hebrew law and has recovered for us in a stimulating fashion the forces which went into its making and has sought to do justice to the various stylistic forms in which it is couched.² G. von Rad has made a somewhat preliminary investigation into the laws of Deuteronomy and has succeeded in demonstrating the formal aspects of the little collections which are embedded in that book.³ The legal codes of the Near Eastern cultures have been put to good use. Here again it is important to recognize the necessity of dealing with the individual literary unit or the small collections of units as well as their *Sitz im Leben* before proceeding to an examination of their larger contexts or their incorporation into codes. Such studies have a bearing on our understanding of the nature of Hebrew law and more especially upon the understanding and place of the law in the New Testament. In this connexion M. Noth's essay on Gal 3¹⁰, 'For all who rely on the works of the law are under a curse' will prove rewarding reading.⁴

One aspect of Form Criticism to which we have referred only briefly is its emphasis upon the pre-history of the *Gattungen*, i.e. the period in which they circulated orally. The Scandinavian school, represented by such scholars as Engnell and his followers, have made much of this and have carried the period of oral transmission to a much later date than the Gunkel school. The emphasis is in itself salutary, and it is seen at its best in Gunkel's own work. The difficulty with historical criticism is that it always tended to view the literary materials too much as written products.

¹ *Die Ursprünge des israelitischen Rechts* [1934]. The monograph appears also in *Kleine Schriften zur Geschichte des Volkes Israel*, I. 278-332.

² *Die Gesetze im Pentateuch* re-printed in *Gesammelte Studien zum Alten Testament* [1957], 9-141.

³ *Studies in Deuteronomy* in 'Studies in Biblical Theology', No. 9 [1953].

⁴ 'Die mit des Gesetzes Werken umgehen, die sind unter dem Fluch', in *Bulmerinoq Festschrift* [1938], 127-145; now re-printed in *Gesammelte Studien*, 155-171.

Gunkel sought to liberate the literary forms from the written page and to place them in the everyday life of the people, into the immediacy and concreteness of speaking. The task of the interpreter is to restore them to their original spokenness (*Gesprochenheit*), for they must be heard in order to be understood or made contemporary. The authentic interpreter is not merely a spectator looking at the Scriptural passage from the outside, although it is important to say that the work of the spectator is essential in all Biblical exegesis; the true exegete must be a participant, one who is himself involved in what is being said. This was true of Gunkel, Gressmann, and many of their followers. When the form-critical method is applied by a true master, one with imagination and sympathy and insight, and at the same time one who has subjected the literary unit to careful scrutiny and detailed analysis, then we are able to listen to the speaking of Israel. We can hear the singing of many sorts and varieties of songs; Gunkel did greater justice than most of his successors to the place of singing in Israel's life. We can listen to the telling and recounting of ancient stories as in Gunkel's commentary on Genesis or Gressmann's on Exodus.⁵ We can listen to the prophets proclaiming their invectives and threats in court, market, and Temple precinct; to the priests 'handling' the Torah, the sages giving counsel, the judge and the witnesses engaging in judicial encounters, and above all to gathered Israel participating in the solemnity and joy of worship in the presence of the Holy One enthroned, with the priests, Levites, cultic prophets, and other officials all joining in the rituals and liturgies, the hymns, laments, thanksgivings and confessions. What is more we can listen in the immediate living situation in which they were spoken, whether on days of festival or fast, or at the enthronement of the king, or in times of national danger and threat. In recent years there has been much discussion of how we may interpret a passage in such a way as to bring it into such contemporaneity that we may ourselves be addressed. Form Criticism at its best, that is when it is employed creatively and imaginatively, may suggest one solution to this vexing problem.

Another of the major gains which may properly be credited to Form Criticism is our recognition of the rôle of the cult in Israel's corporate life. Gunkel saw that the different types of psalms had their origin in cultic circles, but he averred that most of them were later liberated from their original cultic *Sitz im Leben* and became expressions of individual piety. It was left to S. Mowinckel, next

⁵ *Die Schriften des Alten Testaments im Auswahl*, i. 2² [1922].

to Gunkel the most influential and productive scholar in this field, to press the cultic situation throughout the Psalter and indeed, beyond it, to the prophetic books and other Old Testament contexts. Mowinckel based his studies upon the conclusions of Gunkel so far as the *Gattungen* were concerned, but then sought to establish the cultic contexts out of which alone they were to be explained. In the second of his influential monographs on the Psalms he maintained that annually in the Temple at Jerusalem there was celebrated an autumnal festival in which Yahweh was enthroned as King.¹ To Gunkel's enthronement psalms (47, 93, 96-99) Mowinckel added others (for example, 46, 48, 76). He was especially impressed by the parallels to the Babylonian New Year's festival and adduced numerous striking parallels. It is impossible to trace the course of the development of Mowinckel's views; they have been accepted with some qualification by many scholars, and he has himself re-stated them with reservations. Form-critical studies are in part responsible, too, for the large and ever-growing number of passages explained as liturgies. Gunkel himself had written two important articles on such liturgies: one on Is 33,² another on Mic 7.³ A. S. Kapelrud was deeply impressed by the cultic characteristics of the Book of Joel.⁴ Paul Humbert viewed the Book of Habakkuk as a liturgy,⁵ and I. Engnell stressed the liturgical features of the poems of Second Isaiah.⁶ H. J. Kraus, in particular, has called attention to an annual celebration of a festival of Zion, in which David was chosen as King and Zion as Yahweh's holy dwelling.⁷ Johannes Pedersen has argued that Ex 1-15 is to be understood as a Passover Legend,⁸ and von Rad and others have stressed the cultic setting and character of Ex 19-24 as well as substantial sections of the Book of Deuteronomy.⁹ It must be repeated that in some of these works the form-critical procedures are not employed, but most of

them, in one way or another, are indebted to the methodology and results adopted by the Form Critics.

Like all the major approaches to the study of the Old Testament, Form Criticism has suffered not only from neglect but also from excess and gross exaggeration. Literary units have been reduced to mere snippets, strophes have been taken for independent poems, resort has been made to precarious emendations, although Form Critics in general have been more conservative in the treatment of the text than their predecessors. The *Sitz im Leben* for different literary units has been variously construed. Near Eastern parallels have been exaggerated. The tensions between the literary form and structure and the cultic patterns, especially in the Book of Psalms, have not been sufficiently recognized. Near Eastern cultic patterns have been permitted to determine the structure and order of historical accounts, thus undermining the uniqueness of historical events and historical revelation. There is a problem here, to be sure, one that has not yet been satisfactorily resolved. Theological issues of great importance are at stake. There has even been considerable disagreement as to the identification of the literary types, and we still need a better nomenclature for many of the *Gattungen*. Finally, some of those who seek to employ form-critical methods do so in a stereotyped manner with the result that they fail to yield the vitality and contemporaneity which they can produce in the hands of such scholars as Gunkel, Gressmann, Mowinckel, and Aubrey Johnson.¹⁰

Nevertheless the gains have been substantial. When the methods are properly employed, the various exegetical disciplines permitted to fructify each other, and imagination and appreciation allowed their legitimate scope, the results have been salutary. Form Criticism has breathed new life into our Biblical studies. It has liberated ancient texts from bondage to a book. It has called attention to the incomparable literary elevation of Israel's literature in the ancient world and to the superb craftsmanship revealed in the rhetoric and composition of the literary types. It has provided us with techniques of exegesis which have helped us to penetrate into the heart of the passage. Careful literary analysis and rhetorical articulation often disclose in a startling way the interior fabric of the thought. But more than that, form-critical studies have paved the way to a better understanding of the worship of Israel and the cultic types employed, such as the hymns, prophetic oracles, and liturgies of the Book of Psalms. More than any other critical approach, they have been instrumental in making the ancient

¹ *Psalmenstudien II. Das Thronbesteigungsfest Jahwäs und der Ursprung der Eschatologie* [1922].

² 'Jesaja 33, eine prophetische Liturgie', in *ZAW* [1924], 177-208.

³ 'Der Micha-Schluss', in *Zeitschrift für Semitistik und verwandte Gebiete* [1924], 145-178.

⁴ *Joel Studies* [1948].

⁵ *Problèmes du livre d'Habacuc* [1944].

⁶ 'The 'Ebed Yahweh Songs and the Suffering Messiah in "Deutero-Isaiah"', in *BJRL*, xxxi. [1948], 31-65.

⁷ *Die Königsherrschaft Gottes im Alten Testament* [1951].

⁸ 'Passahfest und Passahlegende', in *ZAW* [1934], 161-175.

⁹ *Das formgeschichtliche Problem des Hexateuchs* [1938].

¹⁰ *Sacral Kingship in Ancient Israel* [1955].

words contemporary for us. Old Testament theology is beginning to take account of the results of Form Criticism, as in von Rad's *Theologie des alten Testaments*, and there is promise that the older constructions, too much dominated by the

systematic formulation of systematic theology, may be transformed into patterns more consonant with the literary forms of the Old Testament and the character of Israel's manner of thinking and speaking.

Literature

THE DOCTRINE OF THE MINISTRY

ALL who view with dismay the fecklessness of our divided Christendom in the face of the world's pain will read with eagerness and real profit *The Doctrine of the Christian Ministry* (Lutterworth Press; 25s. net), by Professor John Line, Emmanuel College, Toronto. Deep sincerity and spiritual concern underlie the view of the ministry here presented and it is with the scholar's exactitude and constant appeal to Scripture that this man of prophetic fire has outlined both sides of the debate on questions of form and order. One would fain speculate how it comes about that two men both reared in Methodism, the late Bishop Kirk and Dr. Line, should come to such different points of view. Was it the effect on the one hand of tradition-laden Oxford and on the other of the freshness and realism of the Canadian scene?

With marked fair-mindedness, almost leaning over backwards, Dr. Line describes the Anglican position on Apostolic Succession and then turns to make a twofold criticism. (1) Following Toynbee's distinction between the absolute and the relative in historical study he sees Christianity as owing its *substance* and ultimately its origin to That which was before history, the Divine Word, the constant and essential, beside which other factors are transitory and circumstantial. To make certain orders of ministry indispensable is to ignore the fact that earthen vessels remain earthen though they contain heavenly treasure. (2) With Irenaeus as guide we must regard the Word as regulative: episcopacy is under judgment from the Word as are other ministries. Granted that the order of bishops has the strong sanction, even primacy, of history, it has no superior authenticity beyond that of other ministries.

The excellence of this study is not only or chiefly on its controversial side. The highest of churchmen must feel awe as he reads this portrayal of ministry: its divine origin, the virtue of the shaliach concept, the full necessity of the offices of the Holy Spirit, the priestly conception Catholic and Reformed, our calling in the gospel. We are arrested as we read: 'Now let the preacher recall his thrusts and retreats in preparing a sermon, how feeble he feels his effort when he is delivering

it, and then consider—if that is convertible into the Word of God, does it not imply supernatural working as truly as anything priesthood may effect at Eucharist or Mass?' Dr. Line will not have it that our Protestant belief in the call of each individual minister annuls the consequence of the Incarnation whereby God inserted Himself within the historical stream. Again and again we are constrained to pause over grave and fresh presentation of such themes as the power of the keys, the meaning of ordination, the awful responsibility of proclaiming the gospel to our age, the need especially of the Protestant minister to 'abide in the vine'. Altogether a book for ordinands, and a standard volume for all who would share in coming conversations on Christian unity.

JOHN DOW

THE SACRAMENTAL LIFE

The Baptismal Sacrifice, by Brother George Every (S.C.M.; 9s. 6d. net), is both a stimulating and an aggravating book. It is stimulating because it brings together a number of theological concepts that are too infrequently associated; it is aggravating because, whereas the author has something of importance to say, he fails to articulate it in a synthesis of the various themes outlined. By the 'Baptismal Sacrifice' he means the complete structure of Christian Initiation, which involves baptism in water, followed, frequently, by a blessing (or confirmation), and culminates in the Eucharist, and his concern would seem to be to illuminate each individual element by relating it to the others. But this relation is assumed rather than demonstrated, so that the separate chapters read like self-contained and almost independent essays.

The first chapter examines rites of initiation and sacrifice on the basis of comparative religion, but this is not integrated with the ensuing argument, apart from a hint in the final chapter to the effect that some such 'dim recognition' of the need for death and rebirth may lie behind the desire of many parents, not practising Christianity, to have their children baptized. The second chapter is a concise and useful history of the baptismal pattern, from the New Testament onwards, to emphasize

the unity of its parts. This is followed by 'other Initiations', namely, Marriage and Coronation; this is informative but again no integration is achieved. The survey of the 'Christian Prosphora' or Offering is a valuable analysis of the Eucharist, with some new and important interpretative statements about such features as the Offertory. The whole concludes with some generalizations about present pastoral problems. It is to be hoped that at some future date, the author will embody his insights in a further study that will serve to clarify the fundamental unity of the various concepts to which he has drawn timely attention.

J. G. DAVIES

THE GOSPEL OF THOMAS

The publishers are to be heartily congratulated upon their decision to include *The Secret Sayings of Jesus according to the Gospel of Thomas*, by Robert M. Grant with David Noel Freedman (Collins; 2s. 6d. net), at once in the 'Fontana' series. Some of the early 'popular' literature on the Dead Sea Scrolls was frankly tendentious, if not sensational, and the same might well have happened here. As it is, the first book in English on 'Thomas', and probably the cheapest, is a thoroughly scholarly work, which will serve to place the new 'gospel' in true perspective. Written in a popular style, it will provide an interesting guide even to the uninitiated, and may stimulate a wider concern for the study of an obscure and sometimes rather neglected corner of Christian history.

More than half the book is devoted to the Introduction, which is designed to place the Gospel of Thomas in its proper context. A chapter on Gospels deals first with our familiar Gospels, then with survivals of oral tradition, then with apocryphal gospels. A second chapter discusses the discoveries made since the end of the nineteenth century among the papyri, while others show the affinities of 'Thomas' with Gnosticism in theology and 'atmosphere' and in methods of using 'canonical' material. The conclusion rightly reached is that *Thomas* is *as a whole* a Gnostic gospel. The further conclusion, somewhat less confidently advanced, is likely to be the subject of debate—that *Thomas* made use of our Gospels. The possibility that he used traditions underlying them is recognized, but it is considered 'more likely' that he relied chiefly upon written documents.

The commentary is intended primarily to explain the sayings as they stand, and to trace their sources and the modifications made in the process of transmission. The translation by William R. Schoedel is new, and differs sometimes fairly widely from the 'official' version recently published. The

numbering is that of Leipoldt, which means a perpetuation of the confusion and frustration caused by three different systems of numeration. Fortunately plate and line of Labib's photographic edition are given with each saying in the commentary.

Written before the publication of Doresse's commentary, the book has been revised to take account of his findings. Due attention is paid to the important studies by Puech, although his contribution to the new Hennecke perhaps appeared too late to be fully utilized. In general the bibliography is sufficiently up-to-date. The well-meant substitution of the English translation of Doresse's *Les livres secrets des gnostiques d'Egypte* for the original has however led to an error: the editors have overlooked the fact that their references in the body of the work are to Doresse's second book *Les Paroles de Jésus* [Paris, 1959].

Several problems are not discussed, and there is much to be done before a final verdict can be reached on all the questions raised by the new gospel, but this is an excellent beginning. If only the rest of the Nag Hammadi library were available in such a form!

R. McL. WILSON

THE GLASGOW ORIENTAL SOCIETY

The Glasgow University Oriental Society is to be congratulated on the appearance of another of the scholarly little volumes of its *Transactions*. This is volume xvii., covering the years 1957-1958 (available from the Rev. T. Crouther Gordon, The Manse, Clackmannan; 15s. net). It contains seven main articles and one brief communication.

Professor H. G. Farmer gives a translation of a section of an Arabic encyclopaedia of the tenth century A.D., dealing with the science of music. Dr. F. M. Dunlop writes on the 'Party Kings' in Islamic Spain. Professor John Bowman, whose special studies have long been in the field of Samaritan literature, deals with the Samaritans and the Book of Deuteronomy, while Dr. John Macdonald presents some new material from Samaritan liturgical sources on the Tetragrammaton. There is a carefully documented study of the term *gibbōr hayil* in the Old Testament from the pen of Dr. W. McKane, and an interesting article on 'Theocracy, Hierocracy and Early Jewish Sects' by Mr. N. Levison. In this article the author writes on the Qumran sect, which he distinguishes from the Essenes and also from the sect from which came the Zadokite Work. He thinks the Zadokite Work issued from a group which he calls the 'Escapees', which had its origin in the Maccabean period, and which split into two groups, one of which became the Essenes and the other the Qumranites.

In the seventh article, on the problem of Israelite monotheism, Professor J. Barr takes the present reviewer to task for agreeing with Meek in rejecting Albright's view that Moses was a monotheist, and the reader is given the impression that I argue for Mosaic henotheism. Professor Barr omits to note that I specifically state in the article he examines that in my view it is as improper to use the term henotheism as it is to use monotheism, and that I conclude my article by saying that I stand nearer to Albright than to his critics. Professor Barr says that 'what he [i.e. Moses] implied or presupposed but did not expressly say in any tradition which we have cannot be held to be essential to his peculiar contribution', and appears to agree that 'Moses did not, so far as our evidence goes, deny the existence of other gods'. He objects to what he calls the 'dictionary definition' of monotheism, which he, no less than I, thinks to be irrelevant in this context. The dispute is about words rather than substance, since Professor's Barr's understanding of the content of Mosaic teaching does not differ from mine. The difference between us is that I prefer to use words as they are commonly understood, since I agree with Hahn that 'to be unclear in the use of pertinent terminology did not serve the purposes of good scholarship'. In various publications I have recognized 'incipient monotheism' or 'implicit monotheism' in Moses, but I accept Professor Barr's dictum that what is only implied cannot be treated as the essential contribution of Moses.

The brief communication is by Mr. Dobbie, and it examines and rejects D. B. Macdonald's view of Am 5²⁵, which has been followed by a number of writers, including the present reviewer.

H. H. ROWLEY

DEMYTHOLOGIZING

Jesus Christ and Mythology (S.C.M. ; 6s. net) is an attractively produced paper-back, and must be considered excellent value for the price in these inflationary days. It is based on lectures given by Professor Rudolf Bultmann at various institutions in the United States, and presents us in brief compass with the essence of his teaching, given in semi-popular form.

Not only is the book to be welcomed as a convenient summary of Dr. Bultmann's thought by the master of demythologizing himself, it is also useful because Dr. Bultmann has taken the opportunity to reply to some of the commoner objections to his views, and to clear up misunderstandings. Sometimes, too, he hits on new and even startling ways of expressing his point of view, as when he writes : 'The question of God and the question of myself are identical'. This is indeed the core of his

teaching, though it needs the kind of elucidation which it gets in this book if it is not to be misunderstood.

It will not escape the notice of those readers who have studied Dr. Bultmann's writings that in this book he devotes considerable attention to the problem of analogy. The problem has in fact become the *bête noire* of his theology. As he originally defined 'mythology', the term would have included analogy and all oblique ways of talking about God. While holding that we must demythologize, Dr. Bultmann has come to believe that we must hold on to analogical ways of talking about God, and he has struggled hard to find a satisfactory way of distinguishing analogy from mythology. Unfortunately, it must be said that the present book brings him no nearer to the solution of this crucial problem. However masterly he may be in the interpreting of myth, Dr. Bultmann has been much less successful in the logical mapping of different kinds of discourse. Yet this problem demands clarification if a vital area of his thinking is not to be left obscure and unsatisfactory.

This book is to be specially recommended to students and laymen who are looking for a clear, concise and authoritative introduction to demythologizing.

JOHN MACQUARIE

THE LIFE HEREAFTER

On no subject do men crave greater certainty than what happens beyond the grave. Any one who can write with assurance on this subject, as does the Rev. William Strawson, B.D., M.Th., will not lack readers. In *Jesus and the Future Life* (Epworth Press ; 30s. net) he claims that we have in the Synoptic Gospels a primitive tradition about the future life which can reasonably be credited to Jesus Himself. He is not unaware that any one to-day who attempts to expound 'what Jesus said' on any subject must come to grips with many hard questions posed by New Testament critics. In the Introduction, he deals briefly—many will say too briefly—with the problems of historicity, mythology, typology, and the like, in order to establish the major assumption of his study.

In the body of the book, Mr. Strawson deals extensively and competently with the great Advent themes of Heaven, Hell, Death, and Judgment, and other related themes. One of the best chapters singles out for special treatment the question of the Sadducees (Mk 12^{18ff.} and parallels) and the Parable of Dives and Lazarus, as particularly significant for understanding the mind of Christ. In this way full consideration is given to all the main terms and themes relevant to the future life.

Simply to have gathered these together, as he has, earns Mr. Strawson the reader's gratitude. But this is not all. Once granted the initial assumption (and it must be recognized that more work may need to be done here) massive conclusions follow. These are well drawn and set out in the concluding chapter which sums up the positions reached.

In the teaching recorded in the Synoptic Gospels, the Pauline emphasis on the Resurrection as the basis for Christian certainty and the Johannine emphasis on eternal life as a present possession are not prominent. Here is evidence for the independence and trustworthiness of the Synoptic tradition which simply and without elaboration gives the answers of Jesus to the three legitimate and fundamental questions: Is there a future life? How is it obtained? What is it like?

In the course of the main argument, Mr. Strawson has dealt faithfully with many of the widely and easily held catch-words of popular belief and hope and finds them ill-grounded in the teaching of Jesus. In the conclusion he stresses the lack of detail in that teaching declaring its reality. It is, as he says, 'sound Christian judgment which asserts together the absolute certainty of life hereafter and the inadvisability of describing that life in too much detail'. There are some questions which ought not to be asked and cannot be answered. One thing is certain, belief in the life hereafter was to Jesus a necessary implication of belief in God. While the study of this subject, as with so many others, goes out in mystery, we have the authority of Jesus for holding that the very basis of faith in God demands and confirms belief in a future life of happiness for those who in this life respond to the call of Christ and live by faith in Him.

It can be inferred that not the least importance of this valuable study rests in the things that are not said.

MARCUS WARD

COMPARATIVE RELIGION

The World's Living Religions, by Professor Robert E. Hume, Ph.D. (T. and T. Clark; 21s. net), is a completely revised edition of the book published thirty-six years ago, and it is well worthy of its modern reproduction. The author covers a wide field, but he is thoroughly at home in every part, and if he is perhaps over-anxious to give a world-wide view there are many who will be grateful to him for this widening of knowledge. He supplies many helps towards the conjunct understanding of the religions which he studies and compares—tables showing approximate dates of origin, numbers of adherents and enlightening historical occurrences. The arrange-

ment of chapters is perhaps rather formal and results in variegated information rather than in intensity of impression. It would be a handy book of reference for advanced studies but it would be especially valuable for pupils in the highest school classes who are trying to gain some insight into the inter-relations of religions.

Dr. Hume deals with the eleven living religions of the world—from Hinduism as the oldest down to Sikhism as the youngest. His material is too extensive for the space he is able to allot to Hinduism, and we wish he had been able to say more about the Indus Valley civilization as well as to devote more attention to some of the outstanding leaders in the Hindu tradition. His account of Jainism is clear but not impressive, and Buddhism is hardly brought up to date in respect of the great output of propaganda literature in recent years. His account of Sikhism is exceedingly interesting, but more might have been said about its alignment to more general Indian history.

Dr. Hume's interest seems to deepen as he moves to the religions of the Far East in China and Japan. He places Confucius and Lao-tze in intriguing contrast to one another although he is severely critical of both from different points of view. For him Shintoism would seem to be almost incapable of synthesis. It was, until recently, incurably 'royal', and its moral doctrine more customary than conscious. The treatment of Judaism and Islam follows ordinary lines. There is a useful reference to the relation between Judaism and Zionism, and we wish the author had found more space to deal with the connexion between Islam and modern developments in India.

The book closes with a very earnest assessment of the values of Christianity in comparison with other religions, but the parallels are rather on a dead level, and fundamental agreements and differences could have been more impressively indicated. The short summaries so frequently used to advantage in the book warrant an expectation of a greater intensity of appreciation, in which, judging by the increasing interest in the study of comparative religion, non-Christians as well as Christians would have readily shared.

W. S. URQUHART

THE LORD'S PRAYER

As we have often had occasion to say, the size of a book is no indication of the value of a book. *The Lord's Prayer: An Exposition for To-day*, by the Very Rev. W. R. Matthews, K.C.V.O., D.D., D.Lit., the Dean of St. Paul's (Hodder and Stoughton; 3s. 6d. net), is a small book but a book of the greatest value. It consists of very brief essays on each section of the Lord's Prayer

with certain additional material, and it first appeared in 1958 as a series of articles in 'The Daily Telegraph'.

One of the most useful features of the book is that each chapter is headed by a short summary of the contents of the chapter. The book begins with a chapter on Man's Need to Worship. The summary runs: 'Worship is not an eccentric activity but natural and human. In some sense all men worship but not all men worship God. True worship combines fear, admiration, and love. Worship in spirit and in truth is the Christian aim.' This same chapter ends with a challenge. To know if we are, or are not, worshipping, we must ask ourselves: 'What do we supremely fear? Is it the wrath of God? And what do we sincerely admire? Is it justice, mercy and truth? And what do we steadfastly love? Could we answer: God revealed in Jesus Christ?'

The book is full of wise sayings. 'The life of prayer does not mean that we spend a long time on our knees, or that we say many prayers; it means that we take God into our lives and try to do everything in company with Him, so that work and prayer more and more become one'. 'When we think, as we must, in our human way of God in heaven, we should also think that it would be more true to say that heaven is in God'. 'The Kingdom exists where God reigns'. The prayer for daily bread teaches that 'Prayer does not take the place of work but gives hope and energy to the worker'.

There is goodly treasure in the sixteen short chapters of this book. No prayer is ever more likely to become a vain repetition than the Lord's Prayer, because of its constant use. A series of sermons based on the chapters of this book could make the Lord's Prayer doubly significant and new again.

WILLIAM BARCLAY

We have received from Baker Book House, Grand Rapids, a book of sermons for the Holy Week-Easter season, *Culture and the Cross*, by the Rev. Dr. G. Hall Todd. The cost of the book is \$2.00. This preacher has several fine assets. He knows his Bible, he is far-travelled and well-read, and the root of the matter is in him. He does not, however, know how to choose and use illustrations. Some of his illustrations are distractions. We prescribe for him a course of the sermons of the late Dr. W. M. Macgregor.

Many hard things have been said by theological students in this country about the study of Hebrew; the early stages of the study of its elements and ruling principles, while the living language as a vehicle of communication is not yet

encountered, are commonly found to constitute a daunting discipline. It should be recorded, therefore, that a new printing has been made of J. M. Powis Smith's revised edition of William R. Harper, *Elements of Hebrew by an Inductive Method* and *Introductory Hebrew, Method and Manual* (University of Chicago Press and Cambridge University Press; 11s. 6d. and 13s. 6d. net respectively). The former of these volumes may be described as the grammar proper, with paradigms; the latter is composed substantially of a series of lessons based on Gn 1-8, in each of which a few verses are taken and explained in terms of form, usage and meaning to the smallest detail, incidental reference being made to the relevant sections of the Grammar for fuller and more comprehensive instruction. The aim is to teach the grammar by means of an exact study of sections of narrative, so that grammar is seen as an attempt to systematize, classify, and explain the forms and usages of the language. This method has the advantage that the student is not kept for a lengthy period studying grammatical forms without encountering the language as it was used in speech and writing; it has the disadvantage that the student gathers his understanding of the grammar incidentally and, in consequence, unsystematically. Probably a judicious combination of the two methods would be the ideal. But it must be said that the re-appearance of these two volumes by W. R. Harper in their revised form will be welcomed, because many teachers have found them excellent for their purpose.

We rejoice to note that *The Meaning of Protestantism*, by Professor James H. Nichols of Chicago, has been issued by Messrs. Collins in their 'Fontana' series at 2s. 6d. net. The high praise accorded to this book when first published in America is well deserved. Its two parts are entitled 'The Protestant Movement' and 'Protestant Principles', and under the second of these are chapters on The Sole Headship of Jesus Christ, God's Redemption and Man's Trust, The Protestant Conception of the Church, The Bible, and Ethics and Politics. This book is calculated to answer many questions of the ordinary reader, but the expert too will find fresh insights and valuable emphases. We can wish for it a colossal circulation, for we believe there is nothing the world more needs to-day than a revival of essential Protestantism. One query suggests itself. Is there any good reason to believe that the author of 'Away in a manger, no crib for a bed' was Martin Luther?

Since Christianity is an historical religion, based on certain historical facts, we cannot have too

many books which help us to place our reliance on the Gospels, which are the foundation documents of the Christian faith. *The Reliability of the Gospels*, by the Rev. James Martin (Hodder and Stoughton; 4s. 6d. net), is an excellent example of such a book.

It is divided into nine chapters—The Original Text, The Writing of the Gospels, Getting the Perspective Right, The Manner of the Oral Tradition, Safeguards of Accuracy, Some Significant Features of the Gospels, Corroboration from External Sources, The Inadequacy of Alternative Theories, The Original Source.

Mr. Martin as a writer has certain outstanding gifts. First, he is a scholar. The scholarship is never obtrusive, but it lies behind every chapter of this book. This is an *intelligent* presentation of the case for the reliability of the Gospels. Mr. Martin obviously knows the relevant literature. Second, Mr. Martin writes with admirable clarity and with equally admirable conciseness. Books like this are often rendered ineffective by too much detail. Mr. Martin knows where he is going and takes the quickest way there. Third, Mr. Martin writes with enthusiasm. He is interested and is therefore interesting.

Of course a book on this scale—it has a hundred and nineteen pages—has gaps. The principles of Form-Criticism, for instance, are well stated, but here was a case for a little more detail. But on the whole one of the great virtues of this book is its real sense of proportion.

This book is warmly to be commended as an admirable statement of the case. It would make a very useful Bible Class handbook, and day school teachers of Religious Education will also find it of very real use.

Ecumenical Hymnody, by the Rev. Eric Routley, D. Phil. (Independent Press; 3s. net), contains the expanded substance of an address given by Dr. Routley to the Council of British Missionary Societies at Edinburgh House in 1956.

The situation in regard to missionary hymns is by no means satisfactory. Many are sadly and obviously anachronistic. Dr. Routley suggests that anyone with any responsibility for missionary services may set three processes in motion—‘proper and enlightened choice from the hymnbooks at our disposal; the search for old but ever-green treasures carelessly discarded by our own fathers; and the search for new material’. Dr. Routley strongly pleads that at missionary services hymns should not be of a narrowly missionary type, but that the service should include a balanced choice of the great hymns of the Church. He provides us not only with an excellent list of suggestions for

such hymns, but also with a list of hymns which may be unfamiliar to most readers, and to this list he adds brief descriptive notes.

This is a thoroughly useful book written by an expert, but by an expert who is very largely free from the average musical expert’s apparent determination to consign to oblivion anything that is ‘popular’! The wide sympathies of this book will make its good advice all the more effective. This is a booklet which no minister or organist should be without.

Considerable interest has been stimulated by Father L. Cerfau’s ‘*Le Christ dans la théologie de S. Paul*’ [1951], the second edition of which has now been translated by Geoffrey Webb and Adrian Walker in *Christ in the Theology of St. Paul* (Herder, New York, and Nelson; 50s. net). A striking feature is that the author traces a development in the order of the Apostle’s thought. The letters to the Thessalonians, he declares, and even *1 Corinthians*, are dominated by the thought of the Second Coming and the Resurrection; in the greater epistles, including *1 Corinthians*, ‘we find him discussing Christian justice, the wisdom of God, the Lord’s Supper, the problem of charismatic gifts, and offering perhaps a more mystic conception of the Christian life’. In the third group, the captivity epistles, we have St. Paul’s exposition of the ‘mystery’ of Christ. The basic content of each part is the faith of the primitive community with its foundation in the Old Testament and in Judaism, but the pattern changes making possible a more and more complete synthesis of Christology, that is, a deeper insight into the meaning of Christ. Father Cerfau is familiar with recent discussions in Germany and France, less so with the works of British writers, although he refers to a number of articles in THE EXPOSITORY TIMES. Protestant readers may learn much from this scholarly work, but will find it strange to see justification described as ‘God’s justice “revealed” in Christianity’. ‘What Paul builds is not the work of a syncretist. The gnostic authors are clearly syncretic, but Paul is an inspired Christian. His system elaborates the tradition he received, and the revelations that shed their light on tradition.’

The Approach to Calvary, by Rev. John Baker (Independent Press; 6s. 6d. net), is in two parts. The first traces the journey to the Cross from Caesarea Philippi to the Resurrection. The eleven short chapters sum up and restate the Gospel evidence simply and adequately. The second part consists of eight Reflections on the

meaning of the event. The main value of the book lies in the careful and determined way with which Mr. Baker constrains the reader to bring thought and imagination to play upon what actually happened. Many will find this a useful and helpful Lenten book.

Who but Dr. Campbell Morgan would attempt to expound the Bible in one volume of five hundred and forty pages? This he has done with no small measure of success in *An Exposition of the Whole Bible* (Pickering and Inglis; 30s. net). The book gathers together material originally printed, piecemeal, in 'The Christian'. Chapter by chapter, the content of each book is summarized and expounded in Dr. Morgan's characteristic manner. It can be a good aid to understanding for those untroubled by questions of criticism and without the means to use the larger and more detailed expositions and commentaries. Among other merits, the book helps to show the unity of the Bible as the story of salvation.

The earliest evidence for the placing of lights on the Holy Table dates from the eleventh century when we find the use of two candles. The general usage at Rome in the thirteenth century took the form of two candles and a cross between them. Roman Catholic custom was defined in the late sixteenth century in such terms, but six candles might be used (seven when a bishop celebrated). The English Reformation abolished the excessive employment of lights but the two candles and the cross remained on the Holy Table. Practice, however, varied in Post-Reformation England. Since the Oxford Movement the use of lights has greatly increased—'two on the altar are now almost universal while six are not uncommon'. Such practices are remote from the custom of the Church in the first thousand years of her history, during which time no lights were placed on the Holy Table. *The Use of Lights in Christian Worship*, by Mr. D. R. Dendy (S.P.C.K. [Alcuin Club Collections No. xli]; 30s. net), deals with this particular matter and with the whole question of lights. It is a most erudite book, extensively documented, bearing all the marks of authoritative scholarship.

When Martin Niemöller was carried off to prison from the pastorate of the Confessing Church at Dahlem there came to his pulpit a successor who could speak with equal power and pertinence to the times as is amply proven by the meditations on Lk 22 to 24 now available in English—Helmut Gollwitzer, *The Dying and Living Lord* (S.C.M.; 5s. net). Rarely has the story of the Trial, Passion,

and Resurrection of Jesus come to life so vividly as in these studies. Under the pressure of the Hitler régime our Lord's conflict with the powers of darkness ceased to be a tale of long ago and Luke's moving narrative became in the presentation of this courageous preacher a contemporary document. Gethsemane and Emmaus became strangely near realities for the man about to be seized by the Gestapo and sent on his *Unwilling Journey to Russia*. There is no translation tang about Olive Wyon's version.

How to Tell Your Children about Sex, by Dr. Clyde M. Narramore (Zondervan Publishing House, Grand Rapids; \$2.00), is a book that can be warmly commended. Its brief chapters are full of sound Christian sense, and many of them have evidently been suggested by much experience of the questions both of children and parents. The author as a Christian psychologist does not confine himself to sex instruction in a narrow factual sense. More important are the attitudes of parents and teachers to the subject, and there he is particularly helpful.

All the Men of the Bible, by the Rev. Herbert Lockyer, D.D., D.Litt., is published by the Zondervan Publishing House, Grand Rapids (\$4.95). It contains notices of more than three thousand Biblical characters. Most of these are, naturally, quite short notices, but as an example of the longer ones we quote the article on Barabbas.

'Barabbas—Son of a Father or Son of Return. *The notable prisoner*, committed to prison for robbery and murder, but preferred to Christ (Mt 27¹⁸⁻²⁶). . . .

'Barabbas should have died for his crimes but Jesus occupied his cross, along with the two other thieves. What a night Barabbas must have spent before Christ was selected in his place! The thief and murderer had visions of a terrible death. All the torture of crucifixion came up before him. Then as the light of morning looked in through the bars of his prison he hears the march of soldiers coming to take him out to his horrible death.

'Can we not imagine how stupefied he must have been when he heard the officer of the guard say, "Barabbas, you are free. Another is to die in your stead?" When Barabbas came to himself and realized how true the news was, out he went, grateful to the One condemned to die as his substitute. A just and holy Man to die in the place of a thief and murderer! Yes, Barabbas was saved at such a cost. What a picture of divine grace this substitutionary death presents! Thereafter, whenever Barabbas thought of Christ, he could say, "He died for me".'

Significant Modern Writers

Graham Greene

BY THE REVEREND DOUGLAS STEWART, M.A., LONDON

'I STINK, therefore I am.' With that appropriate twentieth century emendation of Descartes, Father Golden Orfe begins his lecture to 'the Club' in Nigel Dennis's play, *Cards of Identity*. In the original novel Father Orfe is described as 'an ascetic who is a heavy drinker and has fixed his point of self-recognition precisely mid-way between religious faith and the hip-flask: this is a modern tendency among devout priests' (*Cards of Identity*, 111). These satirical shafts are aimed at Graham Greene who, in *The Power and the Glory* and again in his play *The Potting Shed*, has delineated the character of the 'whisky priest', and they represent an immediate and obvious judgment on his work. Graham Greene appears to be working to the paradoxical formula of uniting incompatibles to create a character. Alcoholism and priesthood are incompatible; unite them. Gangsterism and religious faith are incompatible; unite them. Adultery and belief in hell are incompatible; unite them. Suicide and Roman Catholicism are incompatible; unite them. It is such self-contradictory characters who fill his books. A convert to Roman Catholicism Mr. Greene, at a superficial level, derives no comfort from his faith. He appears rather to use it as the final turn of the screw enabling him to outbid Huxley in his exposure of our human self-torture.

Greene's world is, socially, 'the other half' of Aldous Huxley's. His characters look in from the outside at that world of public schools, universities, country houses and continental villas where Aldous Huxley's characters are at home. Their hell has a different social geography. None of them reads *The Times*. At best his heroes are second-top people struggling feverishly to maintain that altitude, and feeling the ground perpetually slipping away beneath their feet. They are social and professional and marital failures, filled with a sense of personal inadequacy and harrowed by anxieties which drive most of them over the thin line which divides rectitude from criminality.

In *Brighton Rock* that line has been crossed before the story opens. Pinkie is, at seventeen, a gang leader extending his 'protection', at a price, to bookmakers on Brighton race-course. We are surprised when Mr. Greene tells us that Pinkie is a Roman Catholic. It appears to be somewhat unhelpful, to say the least, to the cause he has at

heart. And yet this paradoxical fact enables him to penetrate to the heart of the matter as surely as phrases like 'juvenile delinquency' condemn us to superficiality.

Pinkie and his gang have committed a murder. They have an alibi which can only be broken by one witness, a girl of sixteen called Rose who is a waitress in a café. To ensure her silence Pinkie decides that he must marry her.

Ideas never change: the world never moves: it lies there always, 'the ravaged and disputed territory between two eternities'. This is the essence of Graham Greene's vision. It creates the unique atmosphere in all he writes. Beneath the deceptively flat style there is this third dimension. There are 'two eternities'. Macneile Dixon once pointed out that in our humane desire to block the road to hell, we had also, and inevitably, shut the gate of heaven. No one can swing one portal without the other and Mr. Greene has the courage of his conviction. The marriage of Rose and Pinkie is Blake's *The Marriage of Heaven and Hell*. The struggle between them is the war of heaven and hell. She has no weapon except her self-giving. She sets her love against his pride and despair.

Brighton Rock has an ambivalent ending. From the 'Whodunit' point of view it ends 'happily'. Pinkie is killed with his chosen weapon, vitriol, before he is able to complete his plan for killing Rose. 'Right' triumphs over 'wrong'. But from the theological point of view hell triumphs over heaven. Love wist not to pursue as hate wist to evade. It is the Hound of Heaven who is baulked. Pinkie's bitter pride is proof against Rose to the end. She doesn't reach the end. She turns back from the ultimate sacrifice in her strange Gethsemane above the cliffs at Peacehaven.

Brighton Rock is the triumph of hell over heaven. *The Power and the Glory* is the victory of heaven over hell. Hell in this book has a recognizable geography and history. The geography is one of the Mexican States. It is a world of swamp and forest with squalid villages and mean townships baked by a merciless sun and whipped by tropical storms.

In this land history is unfolding. This is a modern, progressive, revolutionary State ruled by its police. The Church has for eight years been

proscribed. Priests have three choices, they can go into exile, they can renounce the faith and marry, or they can be shot. The hero is the only practising priest left and he is being hunted from village to village.

Hero, in this context, is a misleading word, for he is the archetypal 'whisky priest'. This enlightened anti-God State is a prohibition State, so his life is complicated by the difficulty of procuring both wine for the Mass, and brandy to keep his courage up while on the run. His presence in the State is not due to a greater courage than that possessed by other priests but, as he explains, he first stayed because he didn't quite believe in the danger, and then because it made him feel superior to those who had escaped, and finally because each of his attempts to escape failed. His refusal to marry also is not due to any moral superiority because he is the father of an illegitimate child.

Set against 'the priest' is 'the lieutenant'. He is the believer in 'Socialism', in the State, in human welfare, in the anti-God persecution. He is dedicated to the extirpation of the Church and is bent on capturing the last priest. The priest escapes over the border. Beyond the border the priest receives a message from the gangster. He has been mortally wounded and desires absolution. Knowing that this is a police trap he returns, is captured and shot.

The word which sounds like a bell through *The Power and the Glory* is 'abandoned'. The priest feels himself abandoned in an abandoned world. But Greene brings it into contact with the other world, the Church. At first sight it is a strange Church existing in the person of its fugitive priest. It is a Church stripped of every external sign. There is no building; there are no vestments; the priest has no special clothes; he abandons his altar stone; he loses his missal. It is a Church also spiritually stripped. There is no daily mass, no personal discipline. Finally it is a Church stripped of moral pretension. This man possesses none of the classical virtues—courage, temperance, chastity, fortitude, he falls everywhere. With sardonic humour Mr. Greene describes a pious mother reading a sentimental 'Lives of the Saints' story to her children at bedtime. That mock-heroic epic with its hero behaving heroically, forgiving his enemies, crying '*Eviva el Christo Rey*' in the moment of martyrdom, proceeds alongside his real story, with its priest in his last hours crouching on the floor of his cell, clutching the brandy-bottle charitably provided by his enemy the lieutenant, and wishing he could pray.

This may read like modern realism doing its worst but it is nevertheless 'the power and the glory'. When all that the world means by power and glory are removed, when virtue and heroism

are denied, there remain faith, hope, and charity. These are the essential heart of the Church and these are what the priest retains. If at times faith and hope burn low in him, as when he feels 'abandoned', as when he dies with all his sins upon his soul, his charity never fails. He is bound to his world as God is bound to this world by a bond of charity which death cannot destroy. It is not at this point that any one who has studied St. Paul would wish to quarrel with Graham Greene. And indeed, he is saying something to which the Church must listen.

The tragedy of modern man is his despair. A Church which ignores the despair in the heart and engages man on the smooth shining surface of his life is an irrelevance and is treated as such by the masses of people to-day. A Church which, going deeper, grapples with the moral symptoms of despair becomes a kind of Christianized Pharisaism applying 'the law' of salvation.

Alcohol is an understandable refuge for man in despair; it is symptomatic. Certain parts of the Church are greatly exercised about alcohol. Sexual immorality is another refuge—another symptom. Most parts of the Church are acutely sensitive here. But the whole Church should evince a profounder awareness and concern for the spiritual disease of which drunkenness and promiscuity are symptoms. It must grapple with man's despair.

Graham Greene's 'whisky priest' is a protest. He is protesting against our inveterate moralism which 'shuts the gates of mercy on mankind'. Man is not saved by teetotalism nor by chastity. He is saved by the everlasting love of Christ. Greene's process of stripping the Church of her accessories of ritual and of human virtue reveals her supernatural life—a life both experienced and demonstrated by countless named and nameless Christians in the prisons and concentration camps of our time.

It would be interesting to read an assessment made by a Roman Catholic theologian of the theological implications of Graham Greene's story, *The End of the Affair*. The book reads almost like a Protestant travesty of Roman Catholic doctrine. It is a defence in modern terms of ecclesiastical miracles, of relics, and of a material and mechanical conception of the operation of Divine grace which ultimately would compel a Protestant to say, this is a different religion because this is a different God.

The heroine, the saint, in this book is Sarah Miles, the wife of a top-grade civil servant. Sarah is having 'an affair' with a writer called Bendrix. The 1944 doodlebug blitz is on and Bendrix is apparently killed. Sarah, who believes nothing and practises no religion, prays that Bendrix may live and promises in her prayer that if he does she will end the affair. Bendrix lives. Wishing, if

possible, to be released from her promise to the unknown God Sarah attaches herself to an anti-God orator called Richard Smythe. She hopes he will convince her that God doesn't exist. Smythe, however, succeeds only in convincing her of the existence of God and in driving her into the Roman Catholic Church. Before she can actually be received Sarah dies and almost at once two miracles follow. After Sarah's funeral, Bendrix inadvertently stumbles on the cause of the manifestations. Sarah's thriftless mother tells him of how, when the child was two years old, and not from any religious belief but to annoy her husband, she had Sarah baptized while on holiday in France. It is the mysterious work of grace in Sarah, stemming from that baptism, which has led to her power to raise the dead.

It would be difficult to conceive of the action of grace in a more mechanical way. It is here applied, like one of the impersonal energies of Nature, like a powerful drug or an electric shock, to an unconscious patient with beneficent results. Mr. Greene's own metaphor is that of a virus in the blood-stream. But the Christian conception of God in Christ is the coming of Person to person and however our doctrine of grace is developed it is necessarily limited by that fact. It must be 'the grace of our Lord Jesus Christ'. An experience from which this personal equation is missing is in no sense a Christian experience.

Secondly, it is a well-tried rule of the spiritual life, attested by the saints of all times, that 'you cannot make a bargain with God'. Prayer as a bargain is essentially heathen prayer, the imposition of the human will upon the Divine. Sarah's prayer after the doodlebug and the priest's prayer in *The Potting Shed* are an attempt on Mr. Greene's part to establish the validity of a kind of prayer which is very ancient, very attractive to the human will, but which profoundly misunderstands the nature of Christian prayer. Even if they seek to raise the dead Sarah and the priest are praying 'My will be done'.

Thirdly, here, and throughout his novels and plays, Mr. Greene limits the manifestations of grace to three actions, the healing of the sick, the raising of the dead, and the joining of the Roman Catholic Church. One must allow of course for his method. He insists on defending the Roman Catholic position where it appears to be weakest in the modern world, and by so doing he applies a kind of shock therapy to modern man. Hence his love for immoral Roman Catholics, whisky priests and physical miracles. But ultimately he over-plays his hand and his omission from the work of grace of what used to be called 'miracles of grace' distorts his own conception of grace. It is the old story of God being forced into the odd corners of His universe because He is

excluded from the main stream of human endeavour.

One question insistently raised by Graham Greene, which may at first sight appear personal to him and almost academic in its logic, turns out, on closer inspection, to carry this theme a stage further and in an unexpected direction. In *The Heart of the Matter*, and again in his play *The Living Room*, he wrestles with the teaching of the Roman Catholic Church about suicide. The logic of the question is clear. Suicide is an act of despair. Despair is the ultimate sin—the denial of faith. Therefore those who commit suicide die in mortal sin and are damned. What Mr. Greene sets out to demonstrate is that life will not fit into that logic.

In *The Heart of the Matter* we watch Henry Scobie gradually enmeshed, partly by circumstances and partly by his nature, in a web from which there is for a man of his kind no escape. At each crisis he is entangled not by his vices, but by his pity and compassion. Eventually when the net is drawn close around him, he is tied to two women, his wife and his mistress, neither of whom he can renounce. And his faith shuts off every avenue of escape. He cannot continue to live in mortal sin and take communion; that is an offence to God. He cannot divorce his wife and so destroy her. He cannot desert the girl he has befriended. He cannot commit suicide without damnation. Characteristically when his choice is to offend God, to wound either of the women, or to destroy himself eternally, he decides upon that last alternative.

The important point here is not so much that we cannot believe that Scobie is a soul damned beyond the mercy of God, but that Graham Greene cannot believe it either. And if we are then told that 'the Church teaches' that the ultimate act of despair irrevocably estranges the soul from God this does not alter our conviction, nor his. We still do not believe that Scobie is damned. There is an interesting meeting between Scobie and his priest, Father Rank, at the point where he begins to know that he is trapped. 'Could I shift my burden there, he wondered: Could I tell him that I love two women: that I don't know what to do? What would be the use? I know the answers as well as he does. One should look after one's own soul at whatever cost to another, and that's what I can't do, what I shall never be able to do' (p. 195).

Scobie, the layman, has gone beyond his priest. He is aware of a depth and of a complexity in the moral situation of humanity to which 'the answers' of the Church are not relevant. Because of this he cannot shift his moral burden on to the priest who is stranded upon a shore from which the tide has ebbed away.

This is the profound and silent revolution of our

time which the Church in all its forms seems most reluctant to face. Even if the Church should decide that this is 'a fall', the fall is irreversible. There is no road back from knowledge to naïvete, from experience to innocence. Adam cannot re-enter Eden. Roman Catholic phrases like 'the Church teaches' and Protestant equivalents like 'the Bible says' represent a dead language. They cannot any more be spoken with power. And this is not simply because they have, within the experience of man since the Renaissance been

grossly abused; nor is it simply that our knowledge of Church history and Biblical criticism have armed us against ecclesiastical and literary dogmatism. The revolution has taken place within the moral consciousness of man. Man accepts a responsibility never before imagined. He has grown beyond the power of dogma as surely as our adolescent children outgrow the authoritarian world of childhood, and if the Church continues to talk as if to children, the consequences can only be disastrous, both for her and for humanity.

Contributions and Comments

I Corinthians xi. 25

THE interpretation of the expressions 'after the same manner also', and 'when he had supped' in 1 Co 11²⁵.

When the Apostle Paul set down the tradition of the Christian Supper we should note that, while he looked backwards from the standpoint of Christian experience, his background also included the experience of having been a Paschal worshipper, and of being trained as a scholar in the interpretation of the ritual. As such a scholar he would have been specially interested in the Paschal haggadah, or the ancient traditional account of the sacred acts and words, which was recalled during the Paschal meal, and formed part of it. Verses 23-25 (acts and words) form a Christian parallel to the Paschal haggadah, with a parallel function, and on them is based the 'memorial aspect' of the Christian rite.

In the tradition of the use of the cup what meaning should be attached to the expressions *ώσαντως καὶ* 'in like manner also' and *μετὰ τὸ δειπνῆσαι* 'after he had supped', or, more impersonally 'after supper' (Moffatt)? The expressions are linked together. What had happened during the progress of the meal was associated with what happened when it was over. But the words are more than a logical link indicating that time had passed. We may assume that they have descriptive value, implying that a certain quality of action marked the use of the cup as had already marked the use of the loaf. Who can doubt that this quality was that of sensitive artistry? The impression made by the first action was present in the later.

In regard to 'after supper'. Since the meal proper was now over, it is a natural inference that the food originally provided was consumed, and in particular, that the cup, or wine bowl, was empty. Therefore if the company was to drink again from

the bowl, it would have to be refilled from a reserve supply. Did the need to refill the bowl, and the pouring out of the wine, provide the Lord with the opportunity for further artistry, and a parallel to the breaking of the loaf? There would seem to be no other way of imagining the scene, and of interpreting the Apostle's 'in like manner also'.

It would appear that Paul was deeply interested in the Paschal haggadah as lying at the base of the new ritual tradition. He also says that what he records he had 'received of the Lord', words which seem to imply a claim to understand and interpret the mind of Jesus at the Supper.

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ἀκούω in Acts ix. 7 and xxii. 9

THE formal contradiction between Ac 9⁷ and 22⁹ concerning the men who were with Saul on the road to Damascus has received a number of explanations. Acts 9⁷ states that the men heard the voice (ἀκούοντες μὲν τῆς φωνῆς) while in 22⁹ it is said that they did not hear the voice (τὴν δὲ φωνὴν οὐκ ἤκουσαν).

Bruce quotes with approval an explanation that goes back to Chrysostom to the effect that 'the voice' in 9⁷ is Saul's.¹ This overlooks the fact that *τῆς φωνῆς* in v. 7 has for its antecedent *φωνὴν* in v. 4: Saul heard a voice (v. 4) and the men who were journeying with him heard *the voice* but saw no one (v. 7). 'The voice' in v. 7 is clearly the Lord's, not Saul's.

The solution most often proposed is that *ἀκούω* with the genitive (9⁷) means 'to hear the sound',

¹ F. F. Bruce, *The Acts of the Apostles, in loc.*

while ἀκούω with the accusative (22⁹) means 'to understand', so that 9⁷ means that Saul's companions heard the voice while 22⁹ specifies that they did not understand what the voice said. So Moulton,¹ Robertson,² and others.³

It is important to grasp the fact that an added shade of meaning must be supplied in both passages so as to eliminate the contradiction. The positive ἀκούοντες in 9⁷ must mean 'they heard but did not understand', while the negative οὐκ ἤκουσαν in 22⁹ must mean 'they did not understand although they heard'. Otherwise the contradiction still remains.

Since most interpreters who adopt this explanation rely upon the uncontested authority of Moulton it is well to quote his statement: 'The fact that the maintenance of an old and well-known distinction between the acc. and the gen. with ἀκούω saves the author of Ac 9⁷ and 22⁹ from a patent self-contradiction, should by itself be enough to make us recognize it for Luke, and for other writers until it is proved wrong'.⁴ Does Luke observe this 'old and well-known distinction' in his use of ἀκούω?

An examination of ἀκούω in Luke-Acts shows that the author's use of the verb with an object conforms in general to the rule 'genitive of the person and accusative of the thing'. There are no exceptions to the second part of the rule: in the fifty-two instances in which an object in the accusative case follows the verb it always denotes the thing heard. Of the forty-two instances in which the object is in the genitive case, thirty-four of these refer to a person, and eight to a thing (Lk 6⁴⁷ 15²⁵ 18³⁸, Ac 7³⁴ 9⁷ 11⁷ 221. 7).⁵

The verb ἀκούω has a variety of meanings: it may mean 'to hear of', 'to listen to', 'to hear and not understand', 'to hear and understand', 'to heed'. The particular shade of meaning the verb acquires in a given sentence does not depend upon the case of its object, however, but on the whole context of the narrative in which the verb

¹ J. H. Moulton, *Prolegomena*, 66.

² A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 448f., 472, 506.

³ Cf. M. R. Vincent, *Word Studies in the New Testament*, i. 571; R. B. Rackham, *The Acts of the Apostles*, in loc.; the translations of Weymouth and Montgomery.

⁴ Moulton, *loc. cit.*

⁵ Ac 22¹⁵ ἔσῃ μάρτυς . . . ὅν ἔώρακας καὶ ἤκουσας does not constitute a clear exception: the relative ὅν, the object of ἔώρακας and ἤκουσας, is drawn into the case of its implied antecedent (*sc.* τούτων), and functions both as complement of μάρτυς and object of the two verbs. The text stands for ἔσῃ μάρτυς . . . τούτων ἔώρακας καὶ ἤκουσας.

is used. In the nature of the case it is usually implied, whether the object is in the genitive or the accusative case, that he who (gen.) or that which (acc.) was heard was also understood. In Lk 6⁴⁷ the genitive in 'every one . . . who hears my words' (*μου τῶν λόγων*) implies hearing with understanding just as much as the accusative in Ac 5^{5a} 'when Ananias heard these words' (*τοὺς λόγους τούτους*). In both cases the context makes this abundantly clear.

In like manner when the negative 'not to hear' is employed it is the context which will determine whether understanding or simply the sound of the voice is meant. In Ac 3²³ the genitive is used in 'every person who will not hear that prophet' (*τοῦ προφήτου ἔκεινου*), where the sense is clearly 'to heed'; the same meaning is intended in Mt 10¹⁴ where the accusative is employed in 'whoever will not hear your words' (*τοὺς λόγους ὑμῶν*). In Mt 12¹⁹ 'neither will any one hear his voice in the streets', even though the accusative is employed (*τὴν φωνὴν αὐτοῦ*), the context clearly shows that sound and not understanding is meant.⁶

In Ac 9⁷ ἀκούοντες μὲν τῆς φωνῆς the genitive of the object is an exception to the general rule that the thing heard takes the accusative case. Of the other seven similar exceptions, the context of two passages shows that sound and not understanding is implied: in Lk 15²⁵ the older brother, as he came from the field, ἤκουσεν συμφωνίας καὶ χορῶν, 'heard the sound of music and dancing'; in Lk 18³⁸ the blind man ἤκουσας δὲ ὄχλου διαπορευομένου, 'hearing the sound of a crowd passing by'. The idea of sound, however, is not dependent upon the genitive case but upon the context of the narrative and the nature of the thing heard. In the five other instances of the genitive of the thing heard, the context clearly shows that the added meaning of understanding is to be inferred (Lk 6⁴⁷, Ac 7³⁴ 11⁷ 221. 7).

In particular connexion with the passages under discussion the following verses are relevant: Ac 9⁴, 7 11⁷ 22⁷, 9, 14 and 26¹⁴. In all these the object of ἀκούω is φωνή. Taking the accusative φωνήν as the object are 9⁴ 22¹⁴ and 26¹⁴, which have Paul as subject, and 22⁹ which has Paul's companions as subject. The genitive φωνῆς is employed in 9⁷ (Paul's companions the subject), 11⁷ (Peter) and 22⁷ (Paul). To apply the thesis that ἀκούω with the genitive means simply to hear without

⁶ All examples of the negative 'not to hear' in the New Testament follow the rule 'genitive of the person and accusative of the thing': Mt 10¹⁴ 12¹⁹ 18¹⁶, Mk 6¹¹, Lk 10²⁴ 16³¹, Jn 6³⁷ 8⁴³ 9³¹ 10⁸, Ac 3²³, Ro 10¹⁴, 1 Co 2⁹, 1 Jn 4^{6b}. Mt 27¹³ οὐκ ἀκούεις πόσα . . . is a question, not a negative statement.

understanding would make Paul flagrantly contradict the facts in 22⁷ where he says *καὶ ἡκουσα φωνῆς λεγούσης μοι*, a statement that carries identically the same meaning as *ἡκουσα φωνὴν λεγούσαν πρός με* in 26¹⁴ (and *ἡκουσεν φωνὴν λεγούσαν αὐτῷ* in 9⁴). The difference in the case of the object in the two passages has no bearing upon the meaning clearly set forth by the context, namely, that hearing with understanding is meant. And Peter's statement in 11⁷ *ἡκουσα . . . φωνῆς λεγούσης μοι* is identical in form and meaning with Paul's statement in 22⁷, implying both hearing and understanding.

It can hardly be maintained, therefore, that Lucan usage supports the contention that in Ac 9⁷ *ἀκούοντες μὲν τῆς φωνῆς* may be taken to mean 'they heard (but did not understand) the voice' while *τὴν δὲ φωνὴν οὐκ ἡκουσαν* in 22⁹ may mean 'they did not understand (although they heard) the voice'.¹

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Eἰς μνημόσυνον αὐτῆς, 'For her Memorial': Mt xxvi. 13, Mk xiv. 9

ENGLISH translations have generally agreed in rendering the parallel verses Mt 26¹⁸ and Mk 14⁹ with the sense of the RSV, 'what she has done will be told in memory of her'. J. B. Phillips' translation of the Gospels [1952] agrees in this translation. In his *New Testament in Modern English* [1958], however, he renders both of these passages, 'this deed of hers will also be recounted, as her memorial to me'.

Numerous translations and commentaries give virtually no hint of such a meaning. Only Robertson's *Word Pictures in the New Testament* suggests that 'her noble deed has become a "memorial of her" . . . as well as of Jesus'. Jeremias² maintains that the meaning is 'that God may remember her' (and 'that God may

¹ Cf. W. H. Simcox, *The Language of the New Testament*, 87-90; C. F. D. Moule, *An Idiom Book of New Testament Greek*, 36; Arndt and Gingrich, *Greek-English Lexicon*, s. v. *ἀκούω* 1.b. *γ.*

² *The Eucharistic Words of Jesus*, 235 ff. (Eng. tr., p. 163). See also *ZNW*, xxxv. 75-82, and *ZNW*, xliv. 103-107.

remember me' in the similar construction in 1 Co 11^{24, 25}). Yet Phillips' rendering warrants further study.

Taken as an objective genitive, *αὐτῆς* gives the sense, 'a memorial to her', as in the common versions. Taken as a subjective genitive it gives the meaning, 'the memorial which she made', which, with Jesus as the implied object, gives the rendering, 'her memorial to me'. (2 Ti 1¹² is a similar situation, with alternatives of 'that which I have committed to him' and 'that which he has committed to me'.)

The preposition *εἰς* may express purpose, which here would give the sense of 'shall be told for the purpose of a memorial'. With its meaning of result, the sense would be, 'shall be told, and will be a memorial'. *Eἰς* can likewise introduce an apposition or equivalent to another element in the sentence, as in Ro 2²⁶, 'will not his uncircumcision be accounted as circumcision (*εἰς περιτομήν*)', and in Jn 16²⁰ and He 1⁵. This meaning of *εἰς* is that of Phillips: *i.e.*, 'this deed of hers will be described as being her memorial to me'.

The question of what the prepositional phrase modifies is not at issue in the two renderings under consideration. Both renderings construe *εἰς μνημόσυνον* with *λαληθήσεται*—*i.e.*, 'told as a memorial'—and the word order of Mk 14⁹ makes this the only live possibility. The word order of Mt 26¹⁸, however, would make it possible to construe the prepositional phrase with *έποίησεν* as well—'what she did as a memorial'. A memorial to Jesus was not the woman's conscious purpose; yet in Mk 14⁸ and probably in Mt 26¹² Jesus seems to be intentionally reinterpreting the woman's motive in order to apply it to His coming death. Is it possible that Mark's intended meaning is 'shall be told as a memorial' and that Matthew, by changing the word order of *λαληθήσεται*, has intended to convey the meaning, 'what she has done as a memorial to me shall be related'?

The most important question, nevertheless, concerns *αὐτῆς*. Do these verses speak of a memorial to Jesus or to the woman? It has certainly been a memorial to the woman. Yet her name is not given in these passages. Jesus was concerned, moreover, to teach His disciples of His coming death. Furthermore, the woman herself would not be overlooked if the incident were related as a memorial to Jesus. Perhaps consideration should be given to the possibility that the intended meaning of these verses is that this unknown woman's humble deed served as *her* memorial to Jesus in view of His coming death.

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Hellenistic Thought in New Testament Times

The New Emphasis—(continued)

BY THE REVEREND WILLIAM BARCLAY, D.D., THE UNIVERSITY OF GLASGOW

3. The conquests of Alexander the Great had wiped out the city state and had left the Greek with no centre and no focus in his life, like a forlorn child lost in a vast crowd. Later, at the very time when Christianity came to the world with its offer and with its message, in the days of the early Roman Empire, there was a terrifying insecurity about life. At such a time men clearly need God. As a modern writer put it, there are times when a man can only survive by getting hold of something bigger than himself and becoming that. 'An atheist', said John Buchan, 'is a man with no invisible means of support.' In the kind of world in which they were living men needed, and needed desperately, some invisible means of support.

In religion it was precisely that that men did not have. The official religion, the religion of the Olympian gods, was a bankrupt concern. In point of fact the religion of the Olympian gods had been under attack for more than five hundred years before Christianity came into the world. It was not a case of men becoming so depraved that they abandoned their gods; it was a case of the gods becoming so depraved that they were abandoned by men.

As far back as 550 B.C. Xenophanes was the enemy of popular polytheistic beliefs.¹ 'God', he said, 'is one, supreme among gods and men, and not like mortals in body or mind.'² 'Mortals suppose that the gods are born (as they themselves are) and that they wear man's clothing and have human voice and body.' The many gods are the product of the imagination of men, and men make the gods in their own image. 'The negro represents the gods as black and flat-nosed, the Thracian as blue-eyed and red-haired. 'If cattle or lions had hands, so as to paint with their hands, and produce works of art as men do, they would paint their gods and give them bodies in form like their own —horses like horses, cattle like cattle.' 'Homer and Hesiod attributed to the gods all things which are disreputable and worthy of blame when done

by men; they told of them many lawless deeds —stealing, adultery, and deception of each other.'³ As far back as Xenophanes the popular Greek conception of the gods was under attack.

The attack was carried on by Plato.⁴ It was his conviction that the stories which Homer and Hesiod tell of the gods must be for the most part repudiated. How can we punish a youth for the foulest crimes, if he is only doing what the greatest of the gods has done? God who is good can never be the author of evil. To speak of God in any other way is irreverence. The stories of the gods show the gods committing the most dreadful impieties. The stories of the angers, the quarrels, the hates, the wars, the loves, the adulteries, the metamorphoses of the gods must be banished for ever from the ideal state.

Epicurus was an uncompromising opponent of the popular ideas of the gods. 'Not the man who denies the gods worshipped by the multitude, but he who affirms of the gods what the multitude believes about them is truly impious.'⁵ In opposition to the popular ideas of the gods Epicurus laid down the first of his Golden Maxims: 'The blessed and immortal nature knows no trouble itself nor causes trouble to any other, so that it is never constrained by anger or favour, for all such things exist only in the weak'.⁶

Plutarch, although he would have retained many of the myths about the gods as containing truth, speaks of those who tell infamous tales about the gods: 'If they hold such opinions and relate such tales about the nature of the blessed and imperishable (in accordance with which our concept of the divine must be formed) as if such deeds and occurrences actually took place, then

"Much need there is to spit and cleanse the mouth", as Aeschylus has it'.⁷

Lucian's Menippus, no doubt speaking Lucian's own mind, states the problem:

'While I was a boy, when I read in Homer and Hesiod about wars and quarrels, not only of the demi-

¹ Zeller, *Pre-Socratic Philosophy*, i. 558ff.

² Quoted in *Clement of Alexandria: Stromateis*, v. 14; Eusebius, *The Preparation for the Gospel*, xiii. 13. The extant fragments of Xenophanes, in Greek and in translation, are conveniently collected in A. Fairbanks, *The First Philosophers of Greece*, 66–85.

³ Quoted in *Sextus Empiricus, Adv. Math.*, i. 289, x. 313.

⁴ Plato, *Republic*, 377–385.

⁵ Diogenes Laertius, x. 123.

⁶ Cyril Bailey, *Epicurus*, 94, 95.

⁷ Plutarch, *Isis and Osiris*, 20, 358 E.

gods but of the gods themselves, and besides about their amours and assaults and abductions and law-suits and banishing fathers and marrying sisters, I thought that all these things were right, and I felt an uncommon impulsion to them. But, when I came of age, I found that the laws contradicted the poets and forbade adultery, quarrelling and theft. So I was plunged into great uncertainty, not knowing how to deal with my own case; for the gods would never have committed adultery and quarrelled with each other, I thought, unless they had deemed these actions right, and the law-givers would not recommend the opposite course unless they supposed it to be advantageous.'¹

Most savage of all is the attack of Lucretius on the gods. He has a panegyric on Epicurus who struck a mighty blow for the freedom of the human spirit, 'when man's life lay for all to see foully grovelling upon the ground, crushed beneath the weight of religion'. But 'religion is now in her turn cast down and trampled underfoot. It is religion which has again and again brought forth "criminal and impious deeds"'.

Tantum religio potuit suadere malorum

'So potent was religion in persuading to evil deeds.'² He speaks bitterly of men 'abasing their spirits through fear of the gods'.³

On all sides there were voices declaring it to be impossible to believe in the Olympian gods. A further attack on the gods was made by Euhemerus. In an imaginary travel 'novel' called *The Sacred Record* he describes a journey to the land of Panchaea. There he found a temple in which there was a golden pillar erected by Zeus, who had been king of the land, before his death, recording his own deeds and the deeds of Uranus and Kronos.⁴ It was the argument of Euhemerus that the gods were simply great kings and heroes of the past, who had been deified by men, but who in themselves were in no way divine. The religious Plutarch strenuously attacks the rationalistic Euhemerus, 'who spread atheism over the whole inhabited earth by obliterating the gods of our belief and converting them all alike into names of generals, admirals, and kings, who, forsooth, lived in very ancient times'.⁵ Here is still another attack on the gods, this time from the angle of the rationalist.

But the most dangerous attack of all upon the gods was the suggestion that they were no more than utilitarian inventions to frighten men into good behaviour. Polybius, the Greek historian,

for many years an exile in Rome, admired Rome. He declares that the most important thing about Rome is the religious belief of the Romans. 'A scrupulous fear of the gods is the very thing which holds the Roman Commonwealth together.' But he goes on to say that this belief is used as 'a check upon the common people'. In a nation of philosophers it would be quite unnecessary; but the fickle and instinctively lawless multitude have to be held in check by 'mysterious terrors and scenic effects'. It is a wise thing to bring in and to maintain the popular beliefs about the gods, and folly to destroy such beliefs.⁶

Sextus Empiricus hands down a poem by Critias which tells of the birth of the gods.⁷ At first there was nothing but anarchy; then law was introduced. Law might control open violence, but not deeds done in secret. Then some shrewd man, 'a man in counsel wise', so to speak, 'brought in Deity'. This cunning man invented God and the fear of God in order to keep men under control with the idea that the gods were secretly watching them. Diodorus Siculus writes: 'The myths that are told of the affairs in Hades, though pure invention at bottom, contribute to make men pious and upright'.⁸ Varro, as Augustine tells, said quite bluntly: 'It is in the interests of states to be deceived in religion'.⁹ This is exactly what Gibbon meant when he said: 'The various modes of worship which prevailed in the Roman world were all considered by the people as equally true; by the philosopher as equally false; and by the magistrate as equally useful'.¹⁰ Here is the cynic's view of religion and of the gods.

The pattern of the situation which began to emerge can perhaps best be seen by looking at the attitude of the Cynics to popular religion. The Cynics were absolutely opposed to the popular ideas of the gods. To the Cynics the Olympian gods were both man-made and man-like creations. Diogenes poured scorn on them. 'Diogenes', says Tertullian, 'makes utter mock of Hercules'.¹¹ When Diogenes was asked what happened in heaven, he replied jestingly: 'I have never been up to see'.¹²

⁶ Polybius, vi. 56; cf. T. R. Glover, *The Conflict of Religions in the Early Roman Empire*, 3, 4.

⁷ Sextus Empiricus, *Adv. Math.*, ix. 54. (In R. G. Bury's translation of Sextus Empiricus in the Loeb Classical Library this is given as *Against the Physicists*, i. 54, in vol. iii. 30-33.)

⁸ Diodorus Siculus, i. 2.

⁹ Quoted in Augustine, *The City of God*, iv. 27, vi. 5. This and the preceding quotation are given by T. R. Glover, *The Conflict of Religion in the Early Roman Empire*, 5.

¹⁰ Gibbon, *Decline and Fall*, ch. ii.

¹¹ Tertullian, *Apology*, 14.

¹² Tertullian, *To the Nations*, ii. 2.

¹ Lucian, *Menippus*, 3.

² Lucretius, *De Rerum Natura*, i. 61-101.

³ Lucretius, *De Rerum Natura*, vi. 49.

⁴ Diodorus Siculus, VI. i. 3 preserved in Eusebius, *The Preparation for the Gospel*, ii. 2, 59, 60.

⁵ Plutarch, *Isis and Osiris*, 23, 360 B.

Diogenes never entered a temple or offered a sacrifice.¹ Antisthenes spoke lightly of Socrates' *daimon*, which, he said, Socrates used as a pretext to refuse him an audience.² He sharpened his wit on the mysteries and their devotees. When he was being initiated into the Orphic mysteries, the priest said that those admitted into these rites would be partakers of many good things in Hades. 'Why, then', said Antisthenes, 'don't you die?' ³ When Diogenes was told of the blessedness which awaited those who entered the mysteries and of their special privileges in the life to come, his comment was: 'It would be ludicrous, if Agesilaus and Epaminondas are to dwell in the mire, while certain folk of no account will live in the Isles of the Blest because they have been initiated'.⁴ When he saw some one undergoing the ritual washings and purifications, he said: 'Unhappy man, don't you know that you can no more get rid of errors of conduct by sprinklings than you can of mistakes in grammar'? ⁵

Xenophon shows us Aristodemus, a man of kindred spirit with Antisthenes, arguing with Socrates and tells us that Aristodemus was never known to sacrifice, to pray, or to use divination, and that he made a mockery of those who did. Aristodemus flatly denied that he saw any master hand in the universe or that the gods paid any attention to men.⁶

In spite of all this the unanimous testimony was that the Cynics, and in particular Antisthenes, the

founder of the school did believe in the One God.⁷ Clement of Alexandria reports him as saying: 'God is like none else, wherefore none can know him thoroughly from a likeness'.⁸ From Diogenes Laertius it is clear that Antisthenes allegorized away the stories of the gods.⁹

Here, then, is what happened. The old gods were laughed out of court; in place of them there was substituted a kind of nebulous monotheism and the worship of the God who was literally the unknown God. The result was that in the old religion and in the older philosophy there was nothing for a man to hang on to. Remembering the desperate insecurity of the actual pagan world in New Testament times Gilbert Murray writes: 'It is worth remembering that the best seed-ground for superstition is a society in which the fortunes of men seem to bear practically no relation to their merits and efforts'.¹⁰ The invisible supports were gone. Men were living in times which tried their souls. No one took the old Olympian gods very seriously any more, even if the State still carried out their ritual and their pageantry. Philosophy was offering a vague monotheism which might be well enough for a philosopher sitting in his study, and for a man who, in Anatole France's phrase, never looked out of the window, but which was quite inadequate for a man struggling desperately with a life which was for ever in peril. Philosophy, if it was to be any use to men, was compelled to change its emphasis.

(To be continued.)

¹ Julian, *Oration*, vi. 119 B.

² Xenophon, *Symposium*, viii. 5.

³ Diogenes Laertius, vi. 4.

⁴ Diogenes Laertius, vi. 39.

⁵ Diogenes Laertius, vi. 42.

⁶ Xenophon, *Memorabilia*, I. iv. 2, 9, II.

⁷ Lactantius, *Epitome*, 14; Minucius Felix, xix. 7.

⁸ Clement of Alexandria, *Exhortation to the Greeks*, vi.

⁹ Diogenes Laertius, vi. 17, 18.

¹⁰ Gilbert Murray, *Five Stages of Greek Religion* [The Thinker's Library], 132.

In the Study

Virginibus Puerisque

Switch On !

BY H. F. MATHEWS, M.A., PH.D., KIDDERMINSTER

'Ye shall receive power, when the Holy Ghost is come upon you.'—Ac 1⁸ (R.V.).

HAVE you ever been inside a big factory at night when the machinery has stopped? It's an eerie business. I remember once arriving at my host's house on a Saturday evening after dark. He lived quite close to the mill he owned, and very much wanted me to see it. But, as I was leaving early

on Monday morning, it had to be seen that very night.

The doors creaked as we fumbled them open. Clumsily I fell over a huge bale. Then my host felt along the wall until he came to the light switch. A pale gleam lit up the place. Huge hulks of cold, silent metal stood all over the room.

My host explained how clever the machinery was. It could perform all sorts of wonders. But now it was cold and lifeless; and I could not follow his explanations, however hard I tried.

The week-end passed. On Monday morning as I was shaving I heard a shrill whistle. It was the

eight o'clock buzzer from the factory. Presently came the rhythmical rattle of men's boots on the cobbled stones of the yard. Then the whole factory seemed to rumble, and soon a regular throb took possession of the whole place. You know what had happened. The power had been switched on. The whole vast place was alive. The wonders were happening, as the master knew they would.

That is a parable of what happened in the earliest days of the Church. There had been a long 'week-end' between the time that Jesus had bidden His friends farewell from the Upper Room and the lakeside after His resurrection to that remarkable morning we celebrate on Whit Sunday—the Day of Pentecost. The apostles had been silenced. Even the wily priests said no more about Jesus of Nazareth. The strange rumour that He was still alive seemed to have been a seven days' wonder. People were going about their ordinary business.

But then something happened. Dr. Luke tried to put into words in Ac 2 what his friends told him of that morning they would never forget. But the only words that would match the occasion were 'picture words', like 'wind' and 'tongues of fire'. The power had been switched on: the Young Church was alive. Once Peter had denied that he knew Jesus. Now he was proclaiming Christ's kingship. Once the disciples had all forsaken and fled. Now they were baptizing three thousand men who wanted to share their loyalty for Him.

At school once we were banging a stake into the ground when there was suddenly a blinding flash, and every light in the place went out. No prep. that night! We didn't know it, but the main cable went underneath that spot, and we had cut clean through it. Luckily no one was hurt. Anything may happen when you strike a live wire.

Live wire! Isn't that a name we use of a man who is really empowered by the Spirit of God? Have you noticed how often, in programmes like 'This is your Life', the people who have done most for their fellows are those who have felt mightily moved by God? When I think of the most 'alive' person I ever met, I think of the leader of a youth club which has had tremendous difficulties. But that leader plunges into every new adventure as though nothing could possibly go wrong. People have told him dozens of times that something new which he was planning with his boys just could not be done. But time and again it has succeeded. I know why. He quite simply believes that the power by which men and boys live is the power of God. Like many another, he has switched on!

The Invisible Mark

BY THE REVEREND J. EWEN SIMPSON,
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'The Lord knoweth them that are his.'—2 Ti 2¹².

When a friend of mine came back from a visit to America recently he had a number of interesting things to tell. One thing of special interest concerned a peculiar kind of 'ticket' received at one sports park he visited. When he had paid his entrance money he was given, not an ordinary ticket made of card or anything like that, but something stamped on the back of his hand. And the most peculiar part of all was that it was stamped in invisible ink. The gate-keeper had a rubber stamp that looked like any other rubber stamp, and he used an ordinary pad, but when he had moistened the stamp on the pad and pressed it on the back of my friend's hand, there just wasn't anything to see at all. My friend was naturally puzzled and wanted to know what it was all about. He was told that the invisible ink would show up beautifully when put under a special lamp. And sure enough, when his hand with its invisible stamp was put under the lamp he could read everything printed on it. There was the name of the park, the date and everything else usually printed on an ordinary ticket.

He thought it was a wonderful idea. He couldn't lose his ticket. There wasn't any chance of dropping it. Nobody could steal it out of his pocket. And when he wanted to show it again he didn't have to search everywhere for it just because he couldn't remember where he had put it. There it was, safe and sound, on the back of his hand all the time!

Later in the day when he wanted to leave the park for a short time the man at the gate explained that he didn't need a special passing-out ticket to let him in again. The 'ticket' was on the back of his hand. He just had to put it under that special lamp, and there it would be seen as clearly as could be. So off he went, quite sure that he would be able to get back into the park without any trouble.

When I heard about that strange 'ticket' I thought of a verse in the Book of Revelation which tells how the servants of God were to be 'sealed . . . in their foreheads' (Rev 7³). I've often wondered about that verse and tried to puzzle out how people could be 'sealed'. Would it be a mark other people could see? Or would it be one which only God could see? Well, I can't answer that question, but I don't think God uses invisible ink or anything like that. The Bible tells us that 'the Lord knoweth them that

are his', and it must be by something He sees inside them.

When Samuel was sent to choose a new king in Saul's place he made the mistake of judging the young men brought before him by their outward appearances. God had to tell him that 'the Lord seeth not as man seeth ; for man looketh on the outward appearance, but the Lord looketh on the heart' (1 S 16⁷).

That must be it ! God sees what is in our hearts. He knows whether we are pretending to belong to Him, or whether we really mean it. Perhaps other people are deceived. Perhaps nobody else really knows how truly we have given ourselves to Him, but this is certain : if we are really serious about being His servants and entering His Kingdom, then He knows all about it because 'the Lord knoweth them that are his'.

The Christian Year

SUNDAY AFTER ASCENSION

A Woman's Unconscious Witness to the Sovereignty of God

BY THE REVEREND FREDERICK CAWLEY, B.A.,
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2 Samuel xxi. 1-14.

The phrase of the late Gilbert Murray, 'The Friend behind Phenomena', will leave us always grateful. It recalls us to the fact, at least, that God in Himself is necessarily hidden ; we could not bear His clear outshining while in the flesh. We are so familiar with the term 'revelation' that we are always within the orbit of the temptation of thinking and acting as though it is normal of God to reveal Himself. Our duty is to see that His revelation is an over-plus of grace. That is why in both Testaments when it does take place we find its record as a note of stammering gratitude. Yet the universe is full of God ! Not a thing lives but its life is the pulsation of God. That discerning renaissance philosopher, Bruno, stumbled on an element of its truth, when he cried out : 'The world is alive !', as indeed it must be, since the Transcendent One is immanent within its total structure. Yet how hidden He is ! 'Verily thou art a God that hidest thyself, O God of Israel, the Saviour'. St. John saw the incarnation of Jesus in this outstanding miracle of revelation : 'The Word became flesh . . . and we beheld his glory'—the revealed yet veiled glory of the ineffable God.

The note we especially wish to strike in this sermon is that it is equally like God to use agents

to further His will who remain totally unconscious of His revealing purpose. They act, as they would assume, of their own volition. The most notable instance, of course, is Cyrus in the Old Testament who opened the gates of exile to the Jews thus enabling whoever would to get back to their homeland. 'Cyrus, my servant' is as full of revelation as it is of God's hiddenness.

Perhaps it is just here that one might rest his own heart in any lack of direct revelation to himself in his work as minister : the normality of God is to remain hidden. To act in faith, therefore, more becomes us than to pray for revelation within the senses. Nevertheless, there have been moments when the Ineffable One has lifted curtains of sublimity and we have known Him in the hiddenness of His revealing. Then have we known what Matthew Arnold meant in his lines :

We cannot kindle when we will
The fire which in the heart resides ;
The spirit bloweth and is still,
In mystery our soul abides.
But tasks in hours of insight will'd
Can be through hours of gloom fulfill'd.

A woman's unconscious witness to the sovereignty of God and His grace is graphically presented in the appendix to 2 S 21. Yet everything in an evil situation that can build up a denial of God, as we have learned through Christ to know Him, is present and tragically operative. The direct opposite of the restful optimism, as voiced in Christina Rossetti's moving poem, 'Up-Hill', Rizpah experienced :

But is there for the night a resting-place ?
A roof for when the slow dark hours begin.
May not the darkness hide it from my face ?
You cannot miss that inn.

For Rizpah that 'roof' was non-existent. The 'slow dark hours' held a sinister quality hardly guessed at by those who have not been driven out, desolate, to keep such a heart-breaking vigil. Yet her God was there and He honoured her by making her as one of His veterans to win in part one of His desperate battles with the human soul. That she was unaware of this but emphasises the fact that God is essentially hidden. In Browning's fine phrase, He maintains a hand-breadth's distance from the human spirit, since that distance is essential for the human soul to be an ethical personality.

The first thing in her drama as a mother—*her foes* ! Her King, David, was in part a chivalrous man, and indirectly was linked with her in that she was the concubine of Saul. Yet he proved

to be one of her enemies. It was through one of his dark primitive traits—his superstition. There had been a pitiless famine. The King, it is recorded, sought the oracle, the priestly means of learning the mind of God. That it was manipulated in twisted fashion seems clear by the answer given: the famine was caused by the killing of Gibeonites at the command of Saul in an excess of religious zeal. The King was advised to consult them as to how this murder could be off-set. The man who had wrought the deed was dead, but his sons lived, and by reason of the principle of solidarity he lived on in them. Then let them meet the penalty!

Hence *her disaster* as a mother enveloped her in a situation of tragedy. They hanged her sons, thereby committing them, as was the thought of the day, to the anathema of God. They shamed the dead bodies by refusing burial, thus condemning their spirits to rove restless in the other world. They only cared for vengeance, as dark as it was pitiless. In all this, how hidden was God! But was that so?

As inexorably as Greek drama *the mother's triumph* emerges. She won her battle for heart and God while totally unconscious of the fine and great thing she was achieving. She did it with her indomitable and incomparable love. J. B. Phillip's translation of Paul's great words in 1 Co 13 shows love's inner power: 'Love knows no limit to its endurance, no end to its trust, no fading of its hope: it can out-last everything. It is, in fact, the one thing that still stands when all else has fallen'. That is the real, inner setting Rizpah created for herself and her doomed home in her most tragic hour. And how God reveals Himself in that same setting. God is never more real than when He enables a broken heart to stand out against a pitiless world, unconquerable in the love that will not give way.

Rizpah's vigil at long last penetrated the King's court, to wake again David's conscience at the neglect he had paid to kith and kin of Jonathan. He rose in a measure above his superstition and when he paid a long overdue honour to the bones of Saul and Jonathan, he 'gathered the bones of them that were hanged'.

Seemingly, Rizpah got little out of life, and yet she did get what so many miss, the crown of life—love that outlasts the worst until the best comes to its kingdom. Is there more in this fourteenth verse than we are accustomed to read: 'And after that God was intreated for the land'? 'Intreated': this word 'āthar' is a word rich in its passion of entreaty as adequate propitiation. It comes, not when they hanged the sons of Rizpah, but when their dead bones were given honoured burial. One must not force exegesis on

any passage, but can we not reach that inference here? If so, then here is something of revelation: God was not with the Gibeonites in their lust for vengeance, but with Rizpah. Thus, what Rizpah really wrought out in the agony of her soul was to hold aloft her *taper* of light. The wonder of a lit taper is that, minute though its light may be, it outshines the total darkness, and so long as it burns on the darkness has no power whatsoever. The crucial question is: Who lit love's initial taper and still maintains its tiny flame? Surely Gilbert Murray's 'Friend *behind* phenomena'. But that preposition here is seen to be inadequate. We need the fuller confession of Ps 139⁴¹. 'O Lord . . . Thou hast beset me behind and before, and laid thine hand upon me'—with the addition 'within me' as inference. For Jesus has by incarnation made it clear that at the heart of every gesture of love and light and life He most surely abides, and Is 63⁹ is but its immanent expression: 'In all their affliction he was afflicted . . . in his love and in his pity he redeemed them'.

The often daunting fact remains: God is necessarily hidden within and behind phenomena of daily occurrence, some of which on their *surface* almost shout aloud a denial of the presence of God. The worst does happen and evil gets away with its loot. When this is so and there is no sign of God, what then? Rizpah points the way—love on! Love and love on! and by that taper light drive out the demons of hate and superstition and whatever hell may spawn out from its bitter darkness.

Standeth God within the shadow, keeping
watch above His own.

WHITSUNDAY

The Power of the Spirit

BY THE REVEREND R. LEONARD SMALL, O.B.E.,
D.D., EDINBURGH

'Ye shall receive power, after that the Holy Ghost is come upon you.'—Ac 1⁸.

To-day, Whitsunday, is one of the great days of our Christian faith, but it is a day about whose deep, essential meaning Christians of all denominations tend to be sadly vague. Ask what Whitsunday means, and why it is important, and what would Mr. Everyman, Mrs. Everywoman have to say? 'It is the day when the Spirit was given.' Yes, but what do we mean and understand by 'the Spirit'? There are three basic truths regarding this day of which all Christians need to remind

themselves as each year brings round another Whitsunday.

The Spirit is a Person, not an abstract idea, or an impersonal force, but a Person. It is unfortunate that in this story in Acts the use and retention of the old word 'Ghost' has suggested, probably subconsciously, to the minds of many who read this passage that there is something 'spooky' or supernatural in the bad sense about the Spirit, given this day. If one reads, along with the story of Pentecost, the three great chapters from St. John's Gospel, chs. 14-16, one is left with the impression that in these chapters there are three *dramatis personae*. There is God the Father, and that title 'the Father' alone is there used to describe God. There is Jesus, and His unity with the Father is continually stressed, a unity of mind and heart, of purpose, and of power. There is also a third Person, the Comforter, designated rightly and properly with a capital 'C'. In this third Person, one is made to feel, a new stage will be reached, a new power become available. Here is promised a new and further and final stage in the coming in, the self-revealing, the self-giving of God.

A couple of years ago modern science and technology reversed the age-old process and rhythm of the island of Iona. From Iona the light of the gospel came forth, fourteen centuries ago, up the sea-lochs and along the highland glens and across the mainland to all Scotland, and then through Lindisfarne to the north of England. Now the cable had been laid across the Sound, but nothing happened—yet. Everyone had to wait for the long-expected day, when the power was officially switched on. In the same mood, and for the same reason the disciples sat idle, just waiting. They could neither force nor hasten the coming of this new era, for all was of God. That theme keeps recurring at every stage of the story of God's working in the affairs of men. In the beginning of all things when the earth was without form and void, or, as others put it, there was nothing but negative electricity, the Spirit of God moved, and light and life and order came into being. In the Sistine Chapel of the Vatican there is a wonderful painting of the Creation by Michaelangelo. It shows man lying, lifeless clay, on the ground, while God reaches down His finger towards him, and man finds from God the power to lift his hand till his finger touches the down-reaching finger of God, and the spark of life jumps the gap. Next in the process comes the miracle of man's re-creation, by the coming of Christ, 'conceived by the Holy Ghost', as the Creed puts it, to do for men what they could never do for themselves. He lives, He preaches and teaches, He heals, He suffers and He dies. Then He rises again, He

shows Himself unto His own. Then the appearances cease, He goes back out of the here into the everywhere, back where He belongs. His followers are left orphaned, on their own. Then comes the outpouring of the Holy Spirit. Our picture of the main switch in Iona being thrown will not do for this experience. This is inescapably personal. The finger-tips touching till the spark jumps the gap is better, for that is a person-to-person relationship. It is very tempting for us, who think so much in mechanical or pseudo-scientific terms, to think of the Spirit as a kind of diffused gas, or a celestial super-radio, or even radar. Whitsunday stands for nothing less than a new coming of God into human life, indwelling, transforming, empowering.

'Empowering' leads naturally to the second essential meaning of this special day. The Spirit imparts power. Such was the specific promise of Christ, 'Ye shall receive power'. The best evidence is the change in the disciples. Look at Peter, as his character is portrayed by Luke in the Gospel and in Acts. In the Gospel he is well-meaning but blundering, impulsive to a degree, protesting loudly his undying loyalty, then backing down in craven fashion at a word from a servant-lass, with a love that 'swells like the Solway, but ebbs like its tide'. In Acts, so soon after, in the post-Pentecost era, Peter thinks clearly, leads tactfully, decides wisely, takes a stand bravely. He has somehow found an enhancement of personality at every level. This extra endowment was not exceptional to Peter, it was the normal equipment of any Christian. In the words of T. R. Glover the early Christians 'out-thought, out-lived, and out-died' the pagan world. Whitsunday each year comes as a reminder to every Christian, and every group of Christians, in a world which by so many of its emphases, its pressures, its strains and stresses can make the Christian life so very difficult—a reminder that the power of the Spirit is still both available and indispensable.

In the American churches, generally so much better equipped both in buildings and trained personnel than any this side of the Atlantic, the whole set-up of church, halls, offices, kitchens and so on, is commonly referred to as 'the church plant'. Of what use is the most modern 'plant', however well laid-out and skilfully organized, however fully staffed by men and women of dedicated skill and devotion if there is no power unit equal to carrying the load? To speak of the power unit in this way is, of course, to fall again into the error of thinking in mechanical terms, whereas the Spirit works through persons. It is here that the power too often fails to get through. Two common dangers confront us all, the danger

of the past tense, the belief that such power was once available but is not so now—which is a denial of the living God—and the temptation to imagine that this power is for some specially gifted folk, but not for the ordinary, average Christian. Whitsunday calls every average Christian to remember that, like a certain famous fuel, when it comes to power he is 'plus something the others have not got'.

This gift of the personal, indwelling, empowering, Spirit of God is given for a purpose. The purpose is clear from the immediate results of the Pentecost experience. The Spirit is given to us that the work of Christ may be carried on in us and through us. To live and work in the power of the Spirit is, of course, actually the best and simplest way to live, the only really God-given way to live, but that is not 'the object of the exercise'. If the word 'Ghost' has produced some unfortunate misconceptions so has the word 'Comforter'. It is not necessary to go back to the root meaning of 'con-fortis', for even to underline the four middle letters '-fort' is to recover the essential idea of strength. The Comforter comes to make us strong to do the will of God, that what He wants done may, indeed, become possible for us to do.

When the cable was laid across the Sound of Iona, bringing Columba's Isle on to the grid, and the wires were led wherever they were needed, one or two of the islanders would not have it. They had, of course, every right to exercise their personal preference. But no Christian at Whitsunday can claim the right, remembering we are all 'on the grid' of the power of God, to go on being content with a paraffin-lamp of witness, or to claim that he will have the power here but not there in his life, or to insist that he 'can't afford' to allow God to work out, in and through him, His purpose with power.

TRINITY SUNDAY

The Travail of God

BY THE REVEREND OWEN E. EVANS, M.A., B.D.,
MANCHESTER

'He shall see of the travail of his soul, and shall be satisfied.'—Is 53¹¹.

There is probably no more satisfying experience in life than that which comes of witnessing the completion of some piece of one's own work and seeing that it has been well done. And this is surely as it should be, for the Bible teaches us

that something not unlike this human experience is felt by God Himself.

1. We may look first at the story of the Creation in the opening chapter of Genesis, which reaches its climax in the assertion that 'God saw every thing that he had made, and, behold, it was very good'. The story adds that God 'rested on the seventh day from all his work which he had made', and one cannot help feeling that the word 'work' in this connexion is significant. We do not detract from the wonder of God's almighty power if we say that the creation of the worlds involved for the Creator an infinite measure of toil and effort and labour. We speak sometimes of 'the travail of creation', and rightly so. One need only consider for a moment the immensity, the complexity, and the glory of 'this mysterious universe' (and each new discovery of science only makes us marvel the more at its mysteriousness), to realise that it was no effortless, casual act that brought such an order into being. Behind the act of creation there lay an infinity of thought and planning and effort.

And what is true of the physical universe is no less true of man, who for all his apparent insignificance amidst the immensities of space is nevertheless the crowning glory of God's creative activity (cf. Ps 84⁴⁻⁶). We may well share Shakespeare's astonishment: 'What a piece of work is a man! How noble in reason! how infinite in faculty! in form, in moving, how express and admirable! in action how like an angel! in apprehension how like a god!' And when we consider the amazing perfection of man's physical and psychological and spiritual make-up, as God made him and meant him to be, this masterpiece of creative activity makes increasingly evident the wonder and the glory of the Creator's handiwork.

It matters little how long it took God to accomplish the creation of the universe and of man. The important thing is that He undertook the work, and completed it. And when He looked out upon the world that He had made, 'behold, it was very good' in His eyes. God, the Almighty Creator, saw of the labour of His hands, and was satisfied.

2. The work of God in creation was indeed a great and excellent and wonderful work, and it is right that we should praise Him as the Creator. Yet the Bible forbids us to regard that as God's greatest, most excellent and most wonderful work. The most noble and valuable thing that God created was the personality of man, for He made him in His own image, and 'breathed into his nostrils the breath' of His own life. But unhappily we do not have to read very far into the Book of Genesis before we see man turning his back on his

Creator, spurning the heritage prepared for him, and marring by his sin the divine image which God had placed upon him.

God, however, was unwilling to abandon man to his fallen state. And so the Bible throughout its length, after the first two or three chapters, is concerned with that other work which God undertook, namely His work of Redemption. He set to work to re-create man, to renew him again after His own image. It is one thing to fashion something new and beautiful out of new and unspoiled material ; it is a completely different matter to create something new and beautiful out of material that is old and spoiled. This work of redemption was a greater, a more difficult, a more costly work than that of creation. Creation cost effort and toil, but redemption cost more than that—it cost suffering and sacrifice. The story of how God accomplished this tremendous and costly task is the great central theme of the whole Bible, and its glorious climax appears in that last triumphant cry of the Redeemer as He hung upon His cross : 'It is finished'. Out of the depth of His unimaginable suffering, the Servant-Son of God was able to testify that the task He had been sent to earth to fulfil was accomplished.

And in that tremendous moment the prophecy of our text was fulfilled. Once again God saw all that He had done—all that He had done, now, in the Person of His Beloved Son—and behold, it was very good in His sight. Surely it is not fanciful to imagine that, in this moment, no less than at the Baptism and Transfiguration, the Father's heart declared, 'This is my beloved Son, in whom I am well pleased'. God, the All-merciful Redeemer, saw, not of the labour of His hands this time, but 'of the travail of his soul', and was satisfied.

3. But the story of God's redemptive activity does not end there. The work of redemption is in a real sense, as we have seen, a finished work. But there is another sense in which the work remains unfinished.

It may help us to understand how such a work can be in one sense finished, and yet in another sense remain unfinished, if we imagine the case of a doctor who spends a large portion of his life in a patient and painstaking search for a cure for some dread disease. After he has devoted his time and energy, his skill and learning, to that end, his researches at last bear fruit in the discovery of a cure which, when put to the test, proves to be completely successful. The doctor's long and arduous task is accomplished, to his own entire satisfaction. But let us suppose that this doctor has a personal friend who is himself a victim of the disease in question. He now seeks to persuade this friend to avail himself of the new-found cure.

What if the friend, out of timidity or stubbornness, refuses to do so ? Can we not imagine the doctor's anguished disappointment ? Throughout his laborious researches he had two ends in view : a general, and to some extent academic end—to perfect the cure as such ; and a particular, and personal, end—to restore his friend to health. The former of these is now achieved, but the latter remains unaccomplished. The doctor's task is completed, and yet incomplete ; or better, the work as such is finished, but the ultimate purpose for which it was undertaken remains unfulfilled.

The redemptive work of Christ has often been represented as the opening and paving of a new and living 'way' from death to life. We may say that this 'way' was laid, and opened, once for all, by Christ in His death and resurrection ; because of what He did, the way lies open at men's feet—a perfect and finished way. It was planned by God in His own eternal counsels, and as He now looks down upon it He is perfectly satisfied with it. What grieves His heart is the sight of so many of those on whose behalf the way was planned, and paved at so great a cost, who remain outside the way, stubbornly refusing to enter it and walk along it.

From time to time, however, human souls turn to God pleading for mercy and asking to have their feet firmly set upon the way. And when this happens, a new phase of the Divine activity is begun. God the Holy Spirit is now able to set to work within the soul and upon it, cleansing and sanctifying it, and renewing it again in the Divine image. And if He has His way, and is allowed to continue His gracious ministry in our souls, there will come a day—whether in this world or in the next—when this work too will be finished. The new creation, begun in us when we committed ourselves in faith to the hands of God, will be perfected, and God will once more see of the travail of His soul and be satisfied. This is what Dora Greenwell longed for :

And oh ! that He fulfilled may see
The travail of His soul in me,
And with His work contented be.

God forbid that it should have to be said, as far as we are concerned, that Christ died in vain ! Let us commit ourselves unreservedly into the hands of the Triune God who created us, who redeemed us, and who is able and willing to re-create us in His own image ; and let us allow Him, in His own way and in His own appointed time, to perfect His gracious purpose for us, until He sees of the travail of His soul in our souls, and is satisfied.

FIRST SUNDAY AFTER TRINITY

Gallio and the Gospel

BY THE REVEREND RODERIC DUNKERLEY, B.A.,
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'Gallio cared for none of those things.'—Ac 18¹⁷.

'Gallio cared for none of those things', we are told in the story of Paul's first visit to Corinth. He was the pro-consul or governor of the Roman province of Achaia or Greece, and apparently a man of culture and character. His brother Seneca, the famous philosopher, spoke of him as friendly and affable. He was doubtless well-versed in legal matters, but when the Jews brought a charge against Paul of worshipping God contrary to their law and teaching others to do so too, he refused to listen to them and dismissed the case. Had it been a matter of immorality, he would have dealt with it, but he would be no judge regarding 'words and names and your law'. 'Gallio cared for none of those things.'

Why did he not? Because he was not interested in them. There were many things about which he did care, but these were not among them. He no doubt shared his brother's philosophical interests and enjoyed debating them with him. He certainly cared about law and order, and was greatly interested in legal questions and precedents and in the best ways of dispensing justice and inflicting punishment. But the way in which foreigners worshipped, particularly these despised Jews, was no concern of his. He had other things to do and other interests to attend to.

But why was he not interested in such matters? Partly we may say because he was ignorant of them. If he had met Paul privately and been given information about the disputed question—if he had been introduced to the thought of the gospel—if he had been shown the grace and truth of Jesus in His words and deeds and the strange wonder of the Cross—well, then he might have become deeply interested and greatly concerned about it all. He might have been willing to take appropriate action and to assist Paul against his accusers.

But on the other hand, he might not. Knowledge is very important but it does not necessarily lead to sympathy and concern. He might still have 'cared for none of those things'. He might still have been more interested in and concerned about the many other things that occupied his mind and held his attention. He might have given priority to other claims. Knowledge of the matter might have elicited his interest and concern, but it might not have done so. He would have had the opportunity of choice, but he might have chosen wrongly.

There is a popular expression in use nowadays. People say, 'I couldn't care less'. Now of course it is true of us all, whether or not we actually

make use of the expression. Personally I couldn't care less who wins the 3.30 at Newmarket tomorrow or what happens when the Wolves meet the Arsenal. I am very largely ignorant of these alleged sports, but even if I knew a great deal more about them, it would still be true that I would care for none of these things. And the reason of course is that there are many other much more pressing claims upon my attention. Other things take precedence.

But probably there are many things in which we ought to be more interested than we are. We are perhaps less interested in the refugees' problem and the needs of displaced persons than we ought to be. We are perhaps too ignorant of the conditions which cause juvenile delinquency, and therefore not nearly as concerned about that problem as we ought to be. We all ought to examine our scale of priorities, and consider if there are not causes and needs to which we ought to be giving more attention and more practical help. The colour bar, for example, and social snobbery in our schools and in our churches.

What, then, are we to say to our young people—and older folk too—who 'couldn't care less' about Jesus Christ and the gospel and the Church and life after death? We must be quite frank first of all with ourselves about them. There is quite a possibility that their carelessness is due largely to ignorance, and we may be in part responsible for that. Have we been placarding the grace and beauty and truth of Christ before them as earnestly and efficiently as we should? And have they seen these things embodied in us—in our church friendliness and eager service of the distressed? Are they ignorant of what the gospel really is because we have never shown it to them? Have we given first place to the wrong things and so misled them as to what Christ really stands for and desires His people to do? We may be partly to blame if they 'couldn't care less', because we ourselves don't care more.

But beyond this there is the question of their own personal choice upon these issues. They are free agents and must make their own decision about priorities. If we do our real and absolute best to instruct and inform them, they may still reject our pleas and respond rather to the calls and claims of the world, the flesh, and the devil. We ought to sympathize deeply with them in the midst of their problems and pray for grace to give them adequate help. Perhaps if we care more for them and they see how much we care for Christ, they may catch the infection of loyalty and love from us—and so come to care more for the things that are so much more worth caring for than the frothy ephemeral absurdities which at present exert hypnotic sway over them.

Entre Nous

This Was a Saint

Any man who wrote hymns like 'Jesus, the very thought of Thee', 'Jesus, Thou Joy of loving hearts', 'Light of the anxious heart', 'O Jesus, King most wonderful' has, indeed, written his name across the devotions of the Church. It was Bernard of Clairvaux who wrote these hymns. It sometimes happens that the life of a great man goes back to some ancient document which is the basis of all biographies. It is so with Columba, and Adamnan's life of him. It is so with Bernard, for his life goes back to the *Vita Prima Bernardi* composed by his contemporaries William of St. Thierry, Arnold of Bonnevaux, Geoffrey and Philip of Clairvaux, and Odo of Deuil. Strangely enough this ancient life has never until now appeared in English; it does so now in *St. Bernard of Clairvaux*, translated by Geoffrey Webb and Adrian Walker (Mowbray; 10s. 6d. net).

The *Vita Prima* was the product of love; it is the experience of their friend Bernard that in it its writers have left to us. 'If only', said Geoffrey, 'I had been a greater spirit so that I might have received more of all that he tried to put into me!'

Bernard was born in a castle and he was the son of Tescelin, a soldier, who took John the Baptist's advice to soldiers and 'did not bully those below him, nor make false accusations against those in a higher position than himself; he never grumbled about his pay, but instead he distributed it freely to all good works'. His mother Aleth was a saint of God. She had six sons who all became monks and one daughter who became a nun.

It was at Citeaux that Bernard in A.D. 1113 first entered on the monastic life. He was the means of taking all his brothers with him. Such was his magnetism that 'mothers hid their sons when Bernard came near, and wives clung to their husbands to prevent them from going to hear him'.

He lived a life of the most extraordinary asceticism. 'His senses were so mortified that their reactions had ceased almost completely, so that, when he ate, he did not taste the food that passed his lips.' Once for several days he ate lard which had been set before him for butter and never noticed it, and once he drank oil and thought it to be water. He said that the only thing he did taste was water because it cooled his throat. The bread the brothers ate seemed made of grit rather than grain.

When he first went to Clairvaux, a new foundation, he was a man without sympathy. He was himself of such purity that all avoided him. When men confessed their faults to him they

found as little sympathy as there is between light and darkness. His words sowed the seeds of despair in the weaker brothers. But then he began to see that his monks were mere men, and daily he grew in loving sympathy, until Clairvaux became what William of St. Thierry called 'a school of love', where 'the study of love is pursued, love's disputation held, love's questions answered'.

All his life he was desperately ill with gastric trouble which caused such continuous vomiting that he had to have a basin sunk into the floor next to his place in the choir; and there were times when his trouble was so repulsive that he could not even share in the common worship of the brothers.

But this ascetic drove his frail body as if he had been a pillar of strength. He became one of the world's mightiest preachers. But above all he became the great mediator who again and again was called in to settle the disputes of the Church. He was haunted by the sense of the unity of the Church. When Pierleone, the false Pope, rent the Church in two, Bernard did not want to intervene, but he did. 'Were it not that faith called me to speak, I would even now be in the solitude and silence to which I am vowed. But it is the love of God that makes me speak, for I see the seamless robe that none, Jew or pagan, dared rend on Calvary, torn to pieces by Pierleone. We have one faith, one Lord, one baptism. We cannot have two Lords, twin faiths, or a double baptism.'

One of the tragedies of his life was the failure of the Crusade which he preached, but even there he saw the chastening and the disciplining hand of God. 'If it pleased God to save the souls of Western Christians from their sins rather than save the bodies of Eastern Christians from the pagans, who are we to ask God, "Why hast Thou done thus to us?"'

In the end the frail body gave out and the weary spirit found rest. 'He had exchanged death for life, and the light of faith for the fulfilled vision. His pilgrimage was over, and he had gone from this world to the Father.'

The makers of this translation have rendered to the Church a very real service. The *Vita Prima* was a labour of love, and so also we think is this translation of it—and we are grateful for it, for to know a saint better is always something for which to thank God.

WILLIAM BARCLAY